



Perceptions of Cypriots about Refugees and Migrants

**An opinion poll conducted by the
University of Cyprus Center for Field Studies (UCFS)**

**On behalf of
UNHCR, the UN Refugee Agency, in Cyprus**

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Disclaimer

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Contents

1. Executive Summary	4
2. Introduction	6
3. Methodology	7
3.1. Qualitative phase	7
3.2. Quantitative phase	8
3.2.1. Quantitative data collection for GCC	8
3.2.2. Quantitative data collection for TCC	10
4. Overview of Findings	12
5. Technical Analysis	15
5.1. Understanding of refugees and migrants	15
5.1.1. Perceptions of origins and number of migrants living in Cyprus	15
5.1.2. Refugees and their need for support	18
5.1.3. Free word-association for “refugee” and “migrant”	19
5.2. Attitudes towards migrants and refugees	23
5.2.1. Social relations with refugees and migrants	23
5.2.2. Integration obstacles, concerns and threats	28
5.2.3. Attitudes towards the phenomenon of migration	32
5.3. Attitudes towards integration and support for refugees and migrants	36
5.3.1. Attitudes towards integration	36
5.3.2. Active support offered to refugees	39
5.4. UNHCR’s visibility amongst Cypriots	41
6. Implications and Recommendations	44
7. References	46
8. Annexes	49

1. Executive Summary

This study was undertaken by the University of Cyprus Centre for Field Studies (UCFS), for the Office of the United Nations High Commissioner for Refugees (UNHCR) in Cyprus between September and December 2018, in order to study perceptions of and attitudes towards refugees and migrants across the Cypriot society. This was done through an analysis of public opinion in the two communities of Cyprus around relevant issues. A similar study was commissioned by UNHCR in 2015; one purpose of the present study was therefore to observe and analyse any changes in attitudes during the three-year period, and highlight any trends observed. UNHCR will use the findings to develop specific and informed strategies in their ongoing protection and advocacy work on the island.

The study consists of two phases. In the *qualitative phase* focus groups were conducted both in the Greek Cypriot community (hereinafter *GCC*) and the Turkish Cypriot community (hereinafter *TCC*). In total six focus groups were conducted, three for each community. The focus groups were heterogeneous in composition and included participants from various backgrounds in terms of age, city of residence and profession. Findings from the focus groups, as well as from the existing literature in the field of migration studies, were used as guidance to develop the questionnaire used in the quantitative phase of the study.

The *quantitative phase* included a large-scale telephone survey for the GCC, while a large-scale face-to-face survey was conducted in the TCC. The total number of participants was 1,408 persons, 701 of whom were from the GCC and 707 from the TCC. The data collected via phone and face-to-face interviews were analysed using quantitative methods.

Compared to the 2015 survey results, the main findings of the present study suggest that in both communities the levels of meaningful contacts between the local population and refugees and/or migrants have increased. Even though the wider public's general feelings towards refugees, migrants and the phenomenon of migration in general, are today neutral to negative, compared to 2015, there is a significant improvement of attitudes in both communities. Furthermore, there are certain concerns expressed and threats perceived in both communities regarding migration. These fears are mainly focused around issues of damaging the economic growth and rises in criminality rates. There is also a concern that due to its size, Cyprus is unable to host "so many" refugees and/or migrants.

As far as integration, despite the concerns expressed by the two communities, the majority of Greek Cypriots and Turkish Cypriots support the idea that refugees should be living integrated in the local society, and not be isolated in camps. This idea was supported also in the 2015 study, thus making it a viewpoint that is supported consistently by both communities. However, the GCC's and the TCC's support of the idea of integration was limited by majority support for other policies, such as one that could introduce an upper limit to the number of refugees the island accepts. There was also disapproval of the idea of giving to refugees residing in Cyprus for more than five years the ability to obtain Cypriot citizenship. However, compared to the 2015 results, this disapproval rate is decreasing in the GCC, while for the TCC it remains unchanged.

Furthermore, when it comes to volunteering, a large percentage from both communities – a percentage that has further increased since 2015 – has reported that they donated/volunteered in the past or that they are currently donating/volunteering to organisations assisting refugees. Notably, out of those participants who reported that they neither did not or do not offer any kind of donation or assistance to refugees, a large number of them is willing to donate or volunteer in the future.

Cypriots' awareness of UNHCR remains relatively low, but has also been increasing since 2015. Finally, based on the findings of the study, it is suggested that efforts are made for the development of TV and social media campaigns (the predominant media sources for the GCC and the TCC) that will expose locals to other cultures and that will be highlighting contact between locals and refugees and migrants. With respect towards people's concerns and fears, UNHCR could further try to understand those fears in order to be able to adequately address them. Positive attitudes, such as the support of the idea of refugees living integrated in the society, or the expression of readiness to accept almost all kinds of social relations with refugees and/or migrants, could be used as entry points for further advocacy work to address other areas where Cypriots show less positive attitudes.

2. Introduction

This report presents the findings from a study designed and implemented by the University of Cyprus Centre for Field Studies (UCFS) on behalf of the United Nations High Commissioner for Refugees (UNHCR) in Cyprus. The study examined Cypriots' perceptions of refugees and migrants living in Cyprus, their relationships with refugees and migrants, and their attitudes towards matters of integration and support.

The aim of the study was to gain access to Cypriots' opinions on matters of migration. The most recent survey and report "Perceptions Matter"¹ was conducted in 2015. Therefore, the present study will enable UNHCR to understand if there has been any shift in attitudes and perceptions since the 2015 survey, and to develop informed strategies that can tackle specific issues the Cypriot society experiences regarding refugees and migration. Consequently, this can facilitate and strengthen UNHCR's mission towards improving refugees' well-being and protecting their rights.

In this report, the reader can find a detailed description of the methodology followed for the purposes of the study, an overview of the main findings, a technical analysis and a short recommendations chapter where recommendations to enhance UNHCR's mission, informed by the study's results are made. Finally, the report includes annexes with the questionnaire in English language used for the study.

¹ See "Perceptions Matter": <https://www.unhcr.org/cy/2015/11/17/perceptions-matter-cypriots-think-refugees-asylum-seekers-migrants/>

3. Methodology

The study was conducted in both the Greek Cypriot community (GCC) and the Turkish Cypriot community (TCC), and consisted of a qualitative phase and a quantitative phase. In the qualitative phase of the study, focus groups were conducted among the GCC and the TCC. In total, six focus groups were conducted, three for each community. The groups were heterogeneous in nature and included participants from various backgrounds in terms of age, city of residence and profession. Findings from the focus groups, as well as existing literature in the field of migration studies, were used as guidance to develop the questionnaire used in the quantitative phase of the study.

3.1. Qualitative phase

The focus group guide was developed by UCFS in English (see Annex I) and was then translated into Greek and Turkish. The aim of the focus groups was to gain an in-depth perspective on Cypriots' attitudes towards refugees and migrants, and related issues such as migration policies. The focus group findings, along with the existing literature in the field of migration studies, proved to be valuable for the construction of the questionnaire for the second phase of the study. All focus groups were conducted in the participants' native languages. The participants in each group were heterogeneous in age, educational level and occupational background both for the GCC and TCC. The focus group discussions took place in late September and early October 2018. Overall 20 persons from the GCC and 18 persons from the TCC participated in the focus groups.

The analysis of the focus group discussions revealed in both communities, but mostly in the GCC, that the terms "refugee" and "migrant" are confused by many people². In the GCC a social class division within the group identified as migrants was also visible; migrants coming mainly from Russia and China were often not referred to as migrants as they were understood to be wealthy, and this perception did not fit with the dominant representation of the migrant as a poor person who came to Cyprus in search of a better life. In the TCC the two terms were better differentiated: the term migrants was mostly used to refer to people who came from Turkey after 1974; refugees were mostly "invisible" and remotely related to the image of Syrian refugees who are often seen in Turkish newspapers and TV as "homeless living in poor conditions". Turkish Cypriots also expressed the opinion that refugees cross to the Republic of Cyprus Government-controlled areas, or do not stay for long in the areas of Cyprus not under the control of the Government. On the other hand, some participants consider that with the arrival of refugees and migrants, there is not any

² See "Refugee or Migrant? Word choice matters" https://www.unhcr.org/cy/wp-content/uploads/sites/41/2018/02/UNHCR_Refugee_or_Migrant_EN.pdf

security and peace left in the TCC. These people expressed the opinion that crime rates have increased and the state must take measures to address this issue, and that the numbers of refugees and migrants must be lowered. Some participants also indicated that the community should only be made up of Turkish Cypriots, and that no refugees or migrants must be allowed in the country at all. In both communities, but more so in the TCC there was a sense that the Turkish Cypriot administration is generally not competent in successfully handling a lot of policies and one would have no reason to expect them to handle the refugee or migrant issue any better. On the basis of the focus group discussions, a number of threats and anxieties about the presence of refugees and migrants in Cyprus have been identified that were then turned into items for the questionnaire study.

3.2 Quantitative phase

The quantitative phase included a large-scale telephone survey for the GCC, while a large-scale face-to-face survey was conducted in the TCC. The total number of participants was 1,408 persons, 701 of whom were from the GCC and 707 from the TCC. The data collected via phone and face-to-face interviews were analysed using quantitative methods.

The questionnaire was constructed in English and was then translated into both Greek and Turkish. It included five sections: The first section included questions about demographics of refugees and migrants in Cyprus, such as country of origin, number of refugees/migrants in Cyprus and their needs. The second section included questions regarding respondents' attitudes towards migration, integration and social support to refugees and migrants. The third section addressed questions related to UNHCR's visibility among the population. The fourth section included questions measuring social psychological concepts such as social distance, quantity and quality of contact, symbolic and realistic threats and feelings toward refugees and migrants. Finally in the fifth section of the questionnaire demographic information was included. The English version of the questionnaire can be found in Annex II.

3.2.1 Quantitative Data Collection for the GCC

For the GCC, participants were drawn from both urban and rural areas in each district under the control of the Government of the Republic of Cyprus. Those from the GCC eligible to participate in the survey were Greek Cypriots, Armenians, Latins, Maronites and Turkish Cypriots who resided in the Government-controlled areas of the Republic of Cyprus, and were over 18 years old, with voting rights. The total sample of the study coming from the GCC was 701 participants.

The telephone interviews were conducted with the use of NIPO/CATI software. Land lines and mobile phone numbers were used. The phone survey commenced on 28 November 2018 and was completed on 12 December 2018. Overall 15 days were devoted for the collection of the data. The calls were conducted on both weekdays and weekends between 14:30 and 20:30.

Post-stratification weights were applied in the GCC based on the combination of district (Nicosia, Limassol, Larnaca, Paphos and Famagusta), area (urban/rural), gender (male/female) and age. Weights were applied in order to compensate for oversampling in the Nicosia district and the older age groups (see Table 4). For the TCC since quota sampling was followed there was no need to apply post-stratification weights.

Sample distribution for the GCC with weights applied was as follows: 49,1% of the sample were males and 50,1% females. Nicosia consisted of 37,6 % of the sample, while Limassol made up 30,4% of the sample and Larnaca, Paphos and Famagusta 16,6%, 10% and 5,4% respectively (Figure 1).

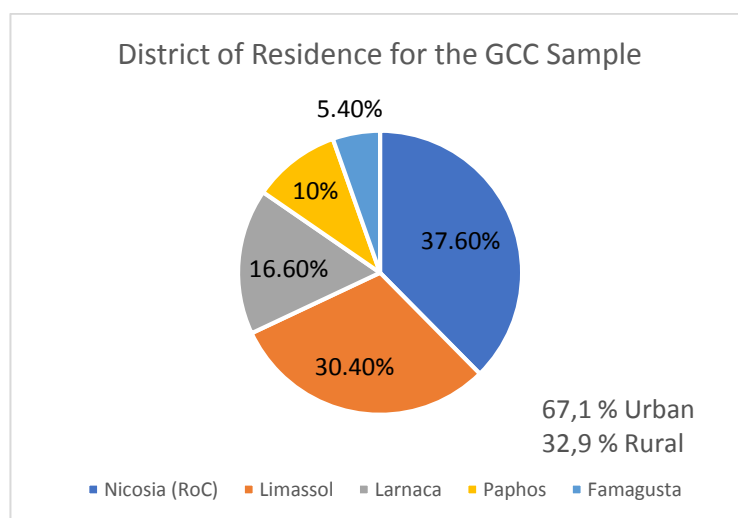


Figure 1: GCC sample according to district and area of residence (weights applied)

People between 18 and 34 years of age represented 20,4 % of the sample; those aged between 35 and 54 made up 33,3 % of the sample; those aged 55-64 made up 16,8% of the sample and people over 65 years old represented 29,6% of the sample. A more detailed categorisation of the participants in terms of their age groups can be found in Figure 2.

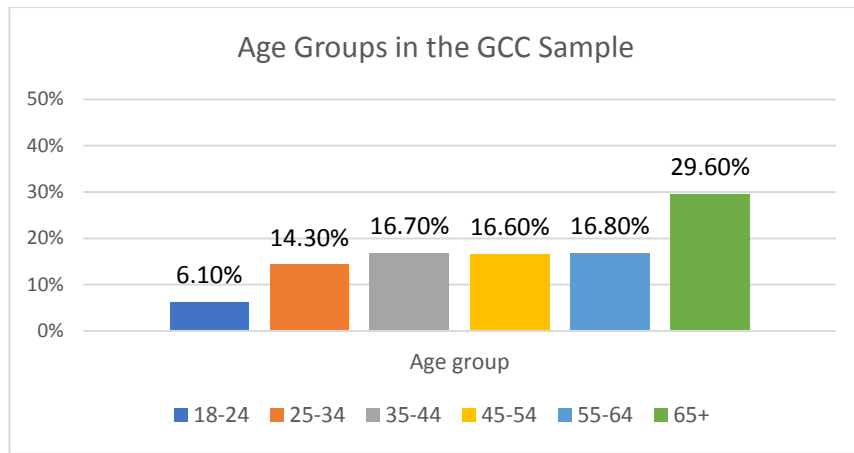


Figure 2: GCC sample according to age group (weights applied)

3.2.2 Quantitative Data Collection for the TCC

For this part of the survey, the UCFS collaborated with Eliz Tefik and Memduh Erishmen who are both from the TCC. Tefik and Erishmen were responsible for carrying out face-to-face research with the TCC and covering both urban and rural areas. The study offered regional coverage of the sample in Nicosia, Famagusta, Kyrenia, Morphou, Trikomo and Lefka. For the sample distribution the latest census (2011) and polling data were used.

The research was completed in the aforementioned six different districts and 64 sampling points were randomly selected. Within the scope of the study, demographic criteria such as district, area, distribution, gender and age quota were followed, and fieldwork conducted in accordance with these quotas.

As for sample distribution, 53,6 % of the sample from the TCC were males and 46,4 % females, while 33,8% lived in the Nicosia area, 22,9% in Famagusta, 21,4% in Kyrenia, 7,1% in Morphou, 8,8% in Trikomo and 6,1% in Lefka (Figure 3).

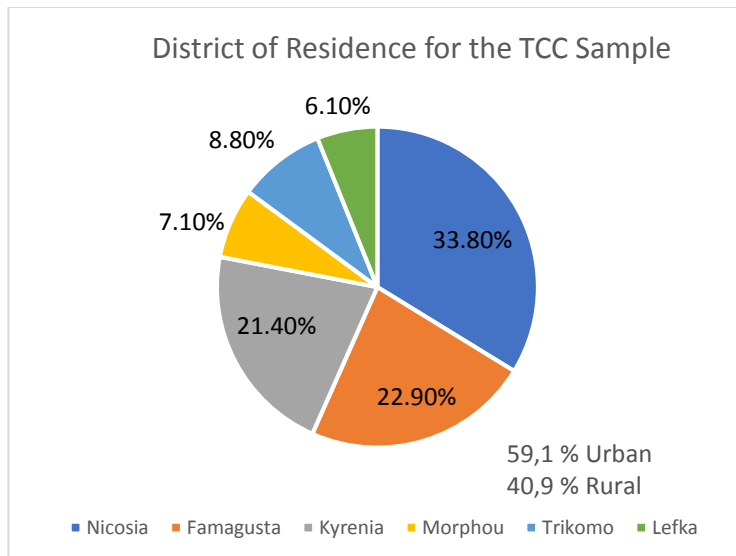


Figure 3: TCC sample according to district and area of residence

Participants between 18 and 34 years of age represented 32,7% of the sample; those aged 35-54 made up 39,7 % of the sample; those aged 55-64 made up 15,7 % of the sample and people over 65 years old represented 11,9 % of the sample. A more detailed categorisation of the participants in terms of their age groups are displayed in Figure 4.

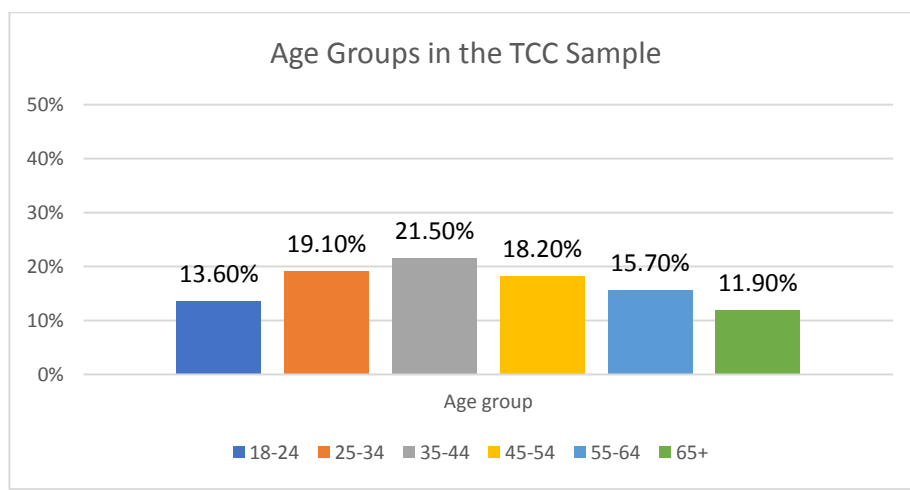


Figure 4: TCC sample according to age group

Analysis procedures: The data were analysed using IBM SPSS Statistics (Version 25). The Overview of Findings follows, with an extensive presentation of the findings thereafter in the Technical Analysis.

4. Overview of Findings

Understanding of the demographics around refugees and migrants

Overall, in the GCC people tend to slightly overestimate the number of refugees and slightly underestimate the number of migrants currently living in Cyprus. They identify Middle Eastern countries, and especially Syria, as the countries of origin of refugees, while for migrants they additionally identify Europe, Africa and Asia but to a lesser degree. The TCC also identifies Middle Eastern countries as the main countries of origin of refugees, but they also identify Africa as another major continent of origin. The majority of the TCC estimates that there are less than 10,000 refugees living in their society while they estimate that there are more than 50,000 migrants. Participants in the TCC identified Middle Eastern countries, Africa, Asia, and especially Turkey as the countries of origin of migrants.

The survey showed that participants associate both the word “refugee” and the word “migrant” with suffering or people experiencing hardships. The GCC further associates the word “refugee” with personal and in-group memories from 1974. The TCC associates “refugee” with status-relevant words such as being illegal or not, being a foreigner and being a migrant. The survey showed that participants from both the GCC and the TCC associate the word “migrant” with issues relating to work and the economy. In the GCC, the word is further associated with the notion of pursuing a better life. In the TCC the word is strongly associated with Turkey and Turkish migrants, as well as Syria to some extent.

Both communities acknowledge that refugees need support and that providing support to refugees is a responsibility of the government. The GCC, on the one hand, thinks that their government is already providing enough support to refugees in Cyprus, while the TCC, on the other hand, does not believe the same for the Turkish Cypriot authorities. The majority of the GCC and the TCC believe that financial resources for refugee integration and support projects are equally coming from the European Union (EU) as well as from the Turkish Cypriot administration. However, a big percentage of both the GCC and the TCC believe that those funds are coming mostly from the EU.

Attitudes towards refugees and migrants:

According to the survey conducted by UNHCR in 2015, “Perceptions Matter”³ less people had meaningful interactions with refugees and migrants. It now appears that

³ https://www.unhcr.org/cy/wp-content/uploads/sites/41/2015/11/Opinion_Survey_Report_2015.pdf

the number of meaningful contacts and friendships between the local population and refugees and migrants have increased substantially in both communities. However, there is still a lot of room for improvement in regard to the frequency of contact with refugees and migrants in both communities.

Generally, in the GCC the feelings towards refugees were somewhat more positive (neutral to positive) compared to the feelings towards migrants (neutral to negative). In the TCC the opposite pattern was observed with the feelings towards migrants being significantly more positive compared to the feelings towards refugees that were generally tending to be negative. This pattern could be explained by the fact that the GCC tends to link the experiences of refugees with their own community's experience of displacement during the events of 1974 and thus their ability to show empathy could be enhanced. In the case of the TCC, participants reported greater contact with migrants than with refugees. Given that greater contact results in less prejudice⁴, the levels of their contact with migrants can partly explain the corresponding difference in attitudes identified. Moreover, the close relation between the term *migrant* and Turkey as a country of origin could be related with this finding. Overall, at the individual level, those who have more contact with refugees and with migrants have more positive feelings towards both groups compared to those who report no contact.

Regarding the feelings of the GCC and the TCC towards migration as a phenomenon and whether they think that migration contributes socially, economically and culturally to their local societies, while both communities held a more or less neutral position (neither positive nor negative feelings), this positioning was already a significant improvement compared to how negatively Cypriots were feeling about the phenomenon of migration back in 2015.

In both communities, the majority stated readiness to accept any kind of social relations with refugees and/or migrants. Some degree of resistance is however observed in more intimate relations and in hierarchical relations, such as being ready to accept becoming relatives with refugees and/or migrants through marriage, or having a refugee and/or migrant as a supervisor or boss at work.

Even though people from both communities tend to recognise their own societies as actively constraining integration, they also perceive refugees and migrants as groups who are themselves opposing integration. Moreover, when asked about their concerns regarding migration, the GCC expressed that it is mostly concerned that due to its size, Cyprus cannot host "large numbers" of refugees and migrants, although what "large number" means for each participant obviously varies. The TCC is mostly

⁴ See Allport (1954) Contact Hypothesis

concerned about crime rates in their community increasing due to migration. A fear of an increase in crime rates due to migration was further reported in the evaluation of threats experienced both by the GCC and the TCC. The TCC was additionally concerned that an increase in the numbers of refugees and/or migrants will damage their economic growth.

Attitudes towards integration and support of migrants: Both in 2015 and in 2018, the GCC and the TCC have been supporting the idea of refugees living integrated in the society. However the majority of Cypriots in both communities support the idea that there should be a limit set on how many refugees can be admitted in Cyprus, and that once this limit is reached no more should be accepted. Moreover, the majority of Cypriots reject the idea of permitting refugees to obtain citizenship after living in Cyprus for more than five years.

On the other hand, a large percentage of Cypriots – a percentage that has increased since 2015 – have donated/volunteered or are currently donating/volunteering for organisations assisting refugees. Most people donated goods and clothes, while less people donated money. Even amongst those who did not donate money or goods, generally there is a willingness for making donations among both communities.

UNHCR Visibility: Regarding UNHCR's visibility among Cypriots, comparing the 2018 results to the 2015 results, an increase in the levels of UNHCR's visibility has been recorded. More specifically, in 2015 26% of the GCC and 12% of the TCC recalled or recognised UNHCR as an organisation assisting refugees. Despite the increase of awareness about UNHCR, traffic to UNHCR's websites and social media pages remains low: the vast majority of people who are aware of the organisation, report that they have never visited or rarely visit UNHCR's sites.

5. Technical Analysis

In this section, a detailed analysis of the study is provided, which is divided into four main sections: a) understanding and perceptions of refugees and migrants; b) attitudes towards refugees and migrants and the phenomenon of migration; c) attitudes towards integration and support of migrants and d) UNHCR's visibility among Cypriots.

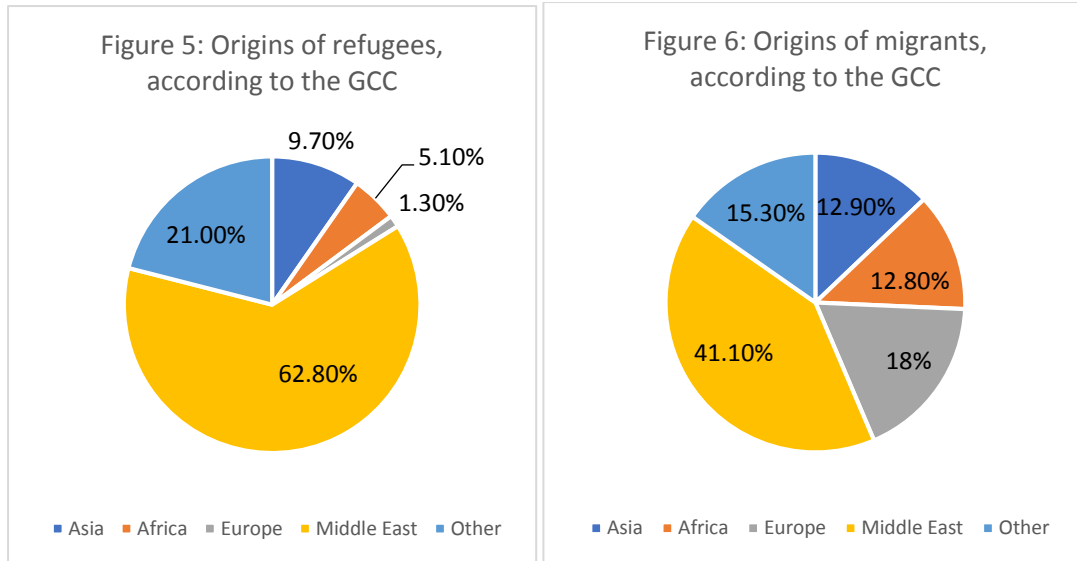
5.1. Understanding of Refugees and Migrants

This section provides findings regarding Cypriots' understanding and perceptions of refugees and migrants. First, attention is given to Cypriots' estimations regarding refugees and migrants living in Cyprus, about their origins and their approximate numbers. Then, focus is shifted to Cypriots' perceptions on refugees' needs and the actors responsible to support them. Finally, a qualitative understanding of the terms "refugee" and "migrant" based on Cypriots' perceptions is presented.

5.1.1. *Perceptions of origins and number of refugees and migrants living in Cyprus*

According to 62.8% of the GCC, the majority of refugees in Cyprus come from Middle Eastern countries. Africa, Europe and Asia are not referred to as common continents of origin of refugees (see Figure 5). More specifically, only 16,1% of survey participants chose any of these three continents as the continent of origin for refugees. Interestingly, the option "Other" is chosen by 21% of the GCC participants. Examining the specifications of this option, Syria, albeit a Middle Eastern country, was the predominant answer. Additionally, 42,2% of the GCC estimate that there are between 10,000-20,000 refugees living in Cyprus, while 17,4% state that they think there are more than 50,000 refugees living in Cyprus (Figure 7) thus overestimating the actual numbers.

According to UNHCR Cyprus statistics, until 2018, 1,520 people were granted refugee status in Cyprus, while an additional 8,969 people were beneficiaries of subsidiary protection status. Among these, 13,8% of people granted refugee status and 66,48% of people under subsidiary protection came from Syria (UNHCR).



Similar patterns exist in the GCC regarding perceptions of the countries of origin of migrants living in Cyprus (see Figure 6). Specifically, a large proportion of survey participants (41,1%) believe that the majority of migrants come from Middle Eastern countries. However, 12,8% of participants say that the majority of migrants come mainly from Africa; 17,9% from Europe and 12,9% from Asia. For the 15,3% of the participants who chose the option “Other”, again Syria was the predominant answer. When asked about the number of migrants living in Cyprus, 35,4% of the GCC estimate the number of migrants to be between 10,000-20,000 while 18,5% of the GCC estimate the number of migrants to be below 10,000; 22% estimate between 20,000 and 50,000 and 24% say that there are more than 50,000 migrants currently living in Cyprus (Figure 7). Therefore it appears that the GCC underestimates the numbers of migrants, since according to the last available census data from 2011, about 20% of the population (around 170,000) in the GCC are migrants.

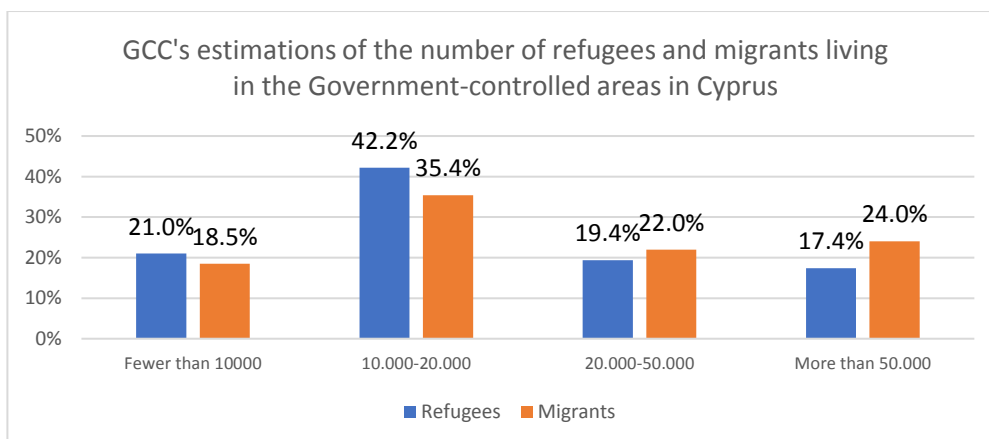


Figure 7: GCC's estimations of the number of refugees and migrants living the Government-controlled areas in Cyprus

The percentages regarding participants' opinions on the origins of refugees and migrants in the TCC had certain similarities to those of the GCC. In particular, 60,3% of the TCC think that the majority of refugees originate from Middle Eastern countries and only 11,5% chose Europe or Asia as the main continent of origin. However, in contrast to the GCC, a greater proportion of the TCC (26,9% compared to the GCC's 5,1%) chose Africa as a predominant continent of origin for refugees in their society (Figure 8).

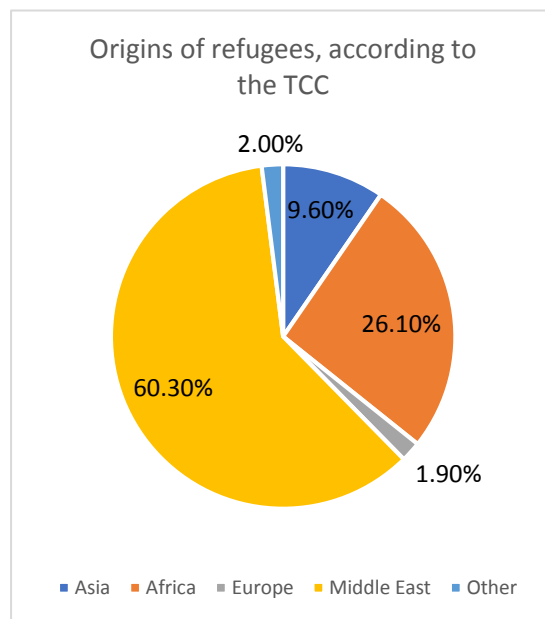


Figure 8: Origins of refugees, according to the TCC

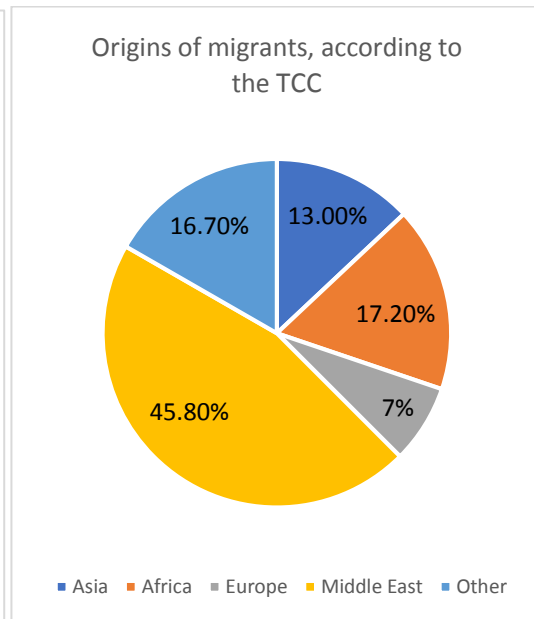


Figure 9: Origins of migrants, according to the TCC

When asked about the origins of migrants, the predominant answer given by 45,8% of the TCC was Middle Eastern countries, while less participants chose Africa (17,2%) and Asia (16,7%). Only 7,3% of the TCC viewed Europe as a continent of origin for migrants in their society. Additionally, 16,7% of participants from the TCC chose the option "Other", where all specified Turkey as the main country of origin of migrants in their society (Figure 9). This could be because the term *göçmen* (migrant/settler) in the TCC mostly refers to people who arrived from Turkey after 1974 to live among the TCC.

The majority of the TCC (50,1%) estimate that there are fewer than 10,000 refugees (*mülteci*) living in their society. Meanwhile 44,8% estimate that there are more than 50,000 migrants living in their society, which includes Turkish migrants/settlers according to the meaning of the word *göçmen* used in the TCC (Figure 10). According to the latest research data in the TCC, about 30% (57,160) of the Turkish Cypriot electorate (190,533) are of Turkish origin and therefore the estimations in this case are closer to reality.

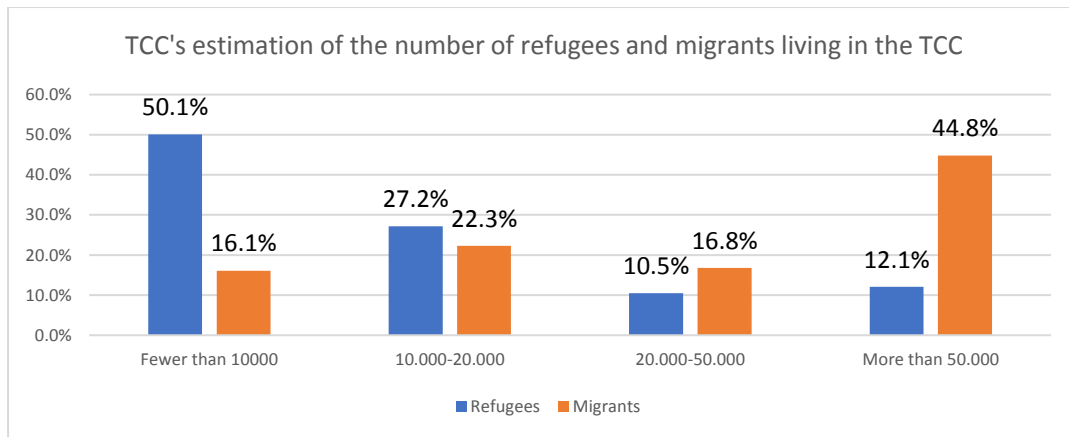


Figure 10: The TCC's estimations of the number of refugees and migrants currently living in the TCC

5.1.2. Refugees and their need for support

Regarding refugees and their need for support in various aspects of life – including in finding a job; financial support; support in social networking; support in accessing healthcare. Overall the GCC recognises and agrees that refugees need to be supported ($M=3,99$, $SD=0,94$). This was measured with a scale ranging from 1 (*Strongly disagree that refugees need support*) to 5 (*Strongly agree that refugees need support*). Approximately 8 out of 10 Greek Cypriots recognise the needs of refugees for some type of support.

The acknowledgement by the TCC of the needs of refugees has increased since 2015. Today, approximately 7 out of 10 members of the TCC recognise that refugees have various needs and require support. However, the TCC ($M=3,24$, $SD=0,78$) scored significantly lower in appreciating the needs of refugees, than the GCC [$(M=3,99$, $SD=0,94$); $t(1357,9)=16,17$, $p<0,001$], and this difference appeared also in the 2015 UNHCR study. That is, although the TCC agrees that refugees need support, they do so to a statistically significant less degree than the GCC. This could be attributed to the fact that the majority of GCs have rather neutral to positive feelings for refugees whereas this was not the case in the TCC.

In analysing data from the TCC, we see that 60% agree with the statement, “Refugees in Cyprus need opportunities for participating in programs that facilitate integration in the Cypriot society (i.e. learning the language, culture, developing relevant coping skills, finding a job, etc.).” Some 71% agree with the statement, “Refugees in Cyprus need legal advice” and 85% that refugees need medical assistance. Still, the majority of the TCC participants disagree with the idea that refugees in Cyprus need financial support from the Turkish Cypriot authorities (63.5%), or that refugees need support for housing (63.3%) or for finding a job (57%). In other words, statements that connote a more permanent presence of the refugees in Cyprus were rejected by the majority

of the TCC. In line with this rationale, the majority of the TCC (62%) agrees with the idea of helping refugees to move on to other EU countries. This idea was also encouraged by the majority of Greek Cypriots (76.7%), despite their generally positive predisposition towards refugees. Nevertheless, this should not obscure a significantly positive shift registered in both communities: whereas in 2015 only about 15% in both communities thought that refugees could stay in Cyprus and be supported in their integration, today this percentage has almost tripled for the GCC (41,6%) and doubled for the TCC (34.8%).

Regarding the actors responsible to support refugees, the majority of the GCC (64,4%) agrees or strongly agrees, that providing support for refugees is a responsibility of the Government. Some 18,1% of the GCC neither agree nor disagree, and 17,5% disagree or strongly disagree with the above statement. The majority of the GCC (57,7%) further agrees or strongly agrees that the Government is already doing enough to support refugees. From the GCC, 23,2% neither agree nor disagree, and 19,1% disagree or strongly disagree with the statement. This result is consistent across both the 2015 and 2018 studies where in the GCC, the majority felt that the Government was doing all it could for refugees, and was even spending too much money.

As in the case of the GCC, the majority of the TCC (59,8%) agrees or strongly agrees that providing support for refugees is a responsibility of the authorities. Almost a third (32,8%) disagree or strongly disagree with this statement and 7,4% position themselves neutrally. However, in contrast to the GCC, the majority of the TCC (52,8%) disagrees or strongly disagrees with the statement that the authorities are doing enough to support the refugees living in their society. Just over a quarter of the TCC (25,9%) agrees or strongly agrees that the authorities are doing enough to support and help refugees living in their society, and 21,5% position themselves neutrally. This result was also consistent with the 2015 study where in the TCC there was the overwhelming feeling that the authorities were not doing enough for refugees. One explanation for this difference between the GCC and the TCC could be the finding from the focus group discussions in the TCC, where a number of Turkish Cypriots felt that the Turkish Cypriot administration was generally not competent enough to deliver on a large number of policies, without the help of Turkey.

5.1.3. Free word-association for “refugee” and “migrant”

In a free word-association task, the participant is asked to state the first word(s) that come to mind in response to a stated word, image or other stimulus. Free word-associations give access to the cognitive connections that exist for the specific word(s) without limiting the participants’ answers to specific options that are provided by the

researcher in the nature of multiple-choice questions. Thus, they give the researchers a comprehensive image of peoples' understanding of the notions in question.

Accordingly, in the current study, participants were asked by the interviewers to state the first three words that come to their mind, when hearing the terms *refugee* and *migrant*. Participants responded with a variety of words. In order to analyse these qualitative data, after going through a reading of the words named by the participants, the words were grouped together according to their meaning. Following basic premises of thematic analysis (Braun and Clarke, 2006), when the first groups of words were formed, a more abstract categorisation of the groups aimed at creating abstract themes. Thematic analysis is a qualitative form of analysis which focuses on the recognition of patterns that exist in the data. Being a qualitative approach, it aims to gain an in-depth understanding of the research questions. Thus, the following analysis of the free word-association task is focused on a qualitative rather than a quantitative analysis of the words.

The word "refugee" (GR: *πρόσφυγας/prosfigas*), for the GCC triggered three main themes: *Suffering*, *Response* and *Practicalities* (Figure 11). The theme *Suffering* contained words that focused on being forced to leave one's home, country, home place and persecution. Participants also referred to words such as war, violence, pain, struggle, war, hardships, difficulties, poverty, poor, homelessness, misery. They also included words regarding the sea, boats and tents, referring to people on the move. The *Response* category included words that expressed pity towards refugees, as well as solidarity and compassion with an urge to help and support; a lot of links were made with the events of 1974 and participants expressing empathy and their own memories of war and displacement. In this category, a small proportion of the words indicated negative attributions towards refugees, such as scams or causing problems. The theme *Practicalities* consisted of groups of words that had to do with practical issues of daily life and the status of refugees. Specifically, they included a group of words relevant to work (i.e. job, unemployment), the future of those people (i.e. insecurity, better life, something better), economy (i.e. capitalism, crisis) and various other categorisations (i.e. illegal migrants, migrants, asylum). Syria was also a recurrent word in the data.

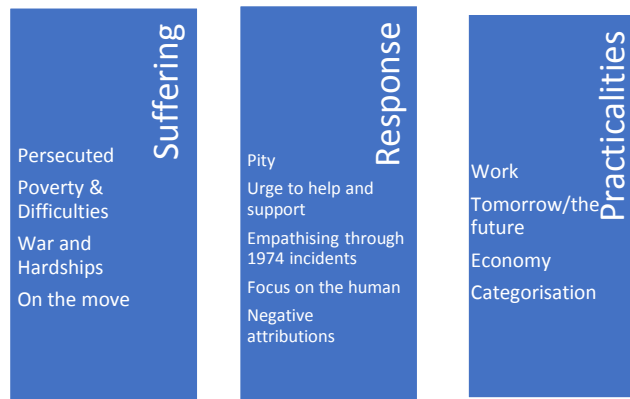


Figure 11: Free word association themes for the word "refugee" in the GCC

In the case of the TCC, the word "refugee" (TK: *mülteci*) yielded the three main themes: *Suffering* (as in the GCC), *Countries and Nationalities* and *Status* (Figure 12). The theme of *Suffering* in the case of the TCC further included words regarding children going through painful situations and death, as well as a lot of references to being homeless. Predominant words/references in the theme *Countries and Nationalities* were Syria and Syrians or the mere reference of belonging to a different nation than that of the participants. Finally, in the *Status*, the word *refugee* was commonly associated with words such as migrant, illegal and being a foreigner. The TCC's responses also included words related to help, and being someone who needs help.

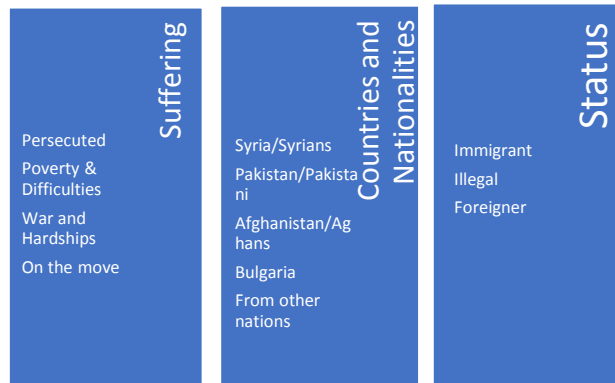


Figure 12: Free word association themes for the word "refugee" in the TCC

Word association in the case of migrants (GR: *μετανάστης*) for the GCC generated three main themes: *Hardships*, *Better Life*, and *Work and Economy* (Figure 13). The theme *Hardships* was similar to the theme of *Suffering*, as in the case of refugees. However here the focus was more on words referring to various troubles (i.e. problem, misfortune, discomfort) and less on words relevant to war or being physically forced to leave. Instead, a recurrent phrase in this theme was to leave on one's own will. War-relevant words did exist, but to a lesser degree than in the case of refugees. The theme of *Better Life* focused on migrating in order to have a better or a second chance, to have better living conditions, or to change something unpleasant in one's life. Finally, *Work and Economy* evolved around topics of micro and macro economy and job opportunities (i.e. job, unemployment, employee, low paid, money).

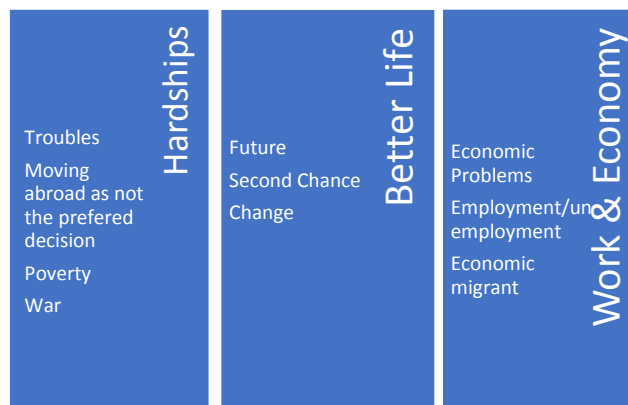


Figure 13: Free word association themes for the word "migrant" in the GCC

In the TCC, in response to the term “migrants” (*göçmen*) the theme of *Hardship* was predominant, as for the GCC. The theme of *Work and Economy* was more recurrent in the TCC compared to the GCC, encompassing words relevant to job opportunities, job problems (i.e. unemployment, low income) and words relevant to unskilled labour (i.e. agriculture, hardworking, low-cost workforce, unqualified). Finally, in the theme *Countries and Nationalities*, Turkey and Turkish migrants were recurrent words followed by Syria and Syrians (Figure 14). The term *göçmen* (migrants) refers to the Turkish Cypriots who were displaced in 1974 and to the permanent residents in the TCC of Turkish origin who arrived in Cyprus after the events of 1974. On the contrary the term *mülteci* (refugees) is mostly related to recent war-related refugees, from Syria and other Middle Eastern and African countries.



Figure14: Free word association themes for the word "migrant" in the TCC

5.2. Attitudes towards refugees and migrants

The analysis of the data relating to attitudes among Greek Cypriots and Turkish Cypriots towards refugees and migrants is divided into three parts: a) social relations with refugees and/or migrants; b) integration obstacles, concerns and threats and c) attitudes towards the phenomenon of migration.

5.2.1. *Social relations with refugees and migrants*

In this section we will look at the quantity and quality of contact of Cypriots with refugees and/or migrants, as well as the general feelings held by Cypriots towards refugees and migrants.

In 2015 the percentage of participants who claimed to know and interact with refugees and/or migrants living in their community was reported as being quite high. However, in 2015 fewer said that they have either visited a refugee or invited a

refugee to their homes (37% of the GCC and 14% of the TCC), despite the fact that most claim that they would not mind having refugee friends.

Measured on a 5-point Likert-style ranging from 1 (never) to 5 (very often), in 2018, the GCC was found to never or rarely actively interact with either refugees (M= 1.94, SD 1.29) or migrants (M=2.21, SD=1.4). Looking at the data from this question more closely however, 22,6% of the GCC interact with refugees and migrants often and 15.4% very often. That is, even though the overall quantity of contact of the GCC with refugees or migrants is low, approximately 2 out of 10 Greek Cypriots do engage and interact with refugees and migrants on a regular basis.

The overall lack of contact between the GCC and refugees and migrants is nevertheless accompanied by slightly positive feelings towards refugees (M=6.25, SD=2.5) and migrants (M=6,11, SD= 2.47) (Figure 15). Feelings towards refugees and migrants were evaluated through an 11-point scale that ranged from 0 (very negative feelings) to 10 (very positive feelings).

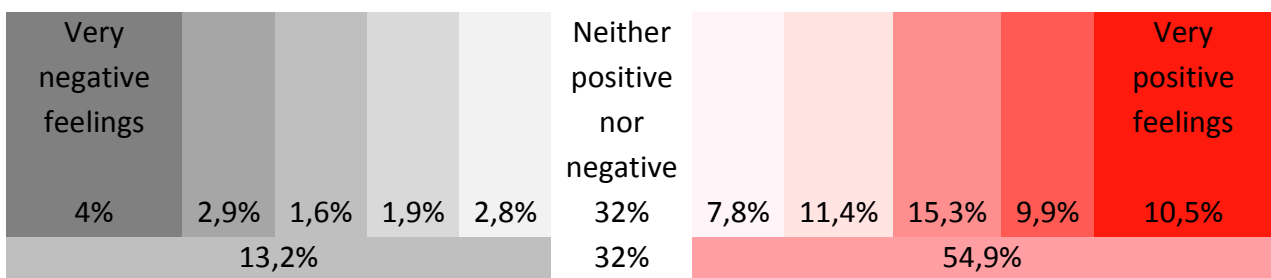


Figure 15: The feelings of the GCC towards refugees in general

The feelings of Greek Cypriots who actively interact with refugees and/or migrants were measured on a 4-point Likert-style ranging from 1 (not pleasant at all) to 4 (very pleasant). Greek Cypriots who actively interact with refugees and/or migrants, tend to find this interaction somewhat pleasant (M=3,01, SD=0,9). Moreover, 45,6% of the GCC stated that they retain a kind of friendship with at least one refugee and/or migrant. Specifically, 76% of the people who are in contact with refugees or migrants find this contact somewhat pleasant or very pleasant. Moreover, the more contact there is with the respective group the more positive the feelings reported are towards refugees ($r=0.19$, $p<0.001$) and migrants ($r=0.29$, $p<0.001$), thus supporting Allport's contact hypothesis (1954)⁵. This relation between contact and feelings towards refugees and migrants was also true for the TCC (see also Pettigrew & Tropp, 2006). That is, the more contact there is between the TCC and the respective group, the more

⁵ Contact Hypothesis suggests that prejudice and hatred towards another group can be reduced if the two groups come in contact. They should come in contact, however under four conditions: equal group status, common goals, intergroup cooperation and contact support by the authorities.

positive the feelings reported are towards refugees ($r=0.26$, $p<0.001$) and migrants ($r=0.48$, $p<0.001$).

Overall, the TCC report slightly greater contact with refugees ($M=2,1$, $SD=1,13$) and/or migrants ($M=2,6$, $SD=1,37$) compared to the GCC. In the TCC 66,4% never interact with refugees and/or migrants, and 51% rarely do so, while 22,1% sometimes interact with refugees and 22,7% sometimes interact with migrants. Finally, 11,5% interact with refugees and 26,3% with migrants often or very often. Moreover 67,8% of the TCC today retain friendships with at least one refugee or migrant, compared to 45,6% of the GCC.

Performing an independent-samples t-test, the TCC's contact with migrants ($M=2,6$, $SD=1,37$) was found indeed to be statistically different compared to the GCC's contact with migrants ($M=2.21$, $SD=1.4$); $t(1390)= -5,32$, $p<0,001$, meaning that people in the TCC interact with migrants significantly more frequently than in the GCC. However, the TCC reports finding their contact with refugees and/or migrants ($M=2,19$, $SD=0,92$) significantly less pleasant than the GCC does ($M=3,01$, $SD=0,9$); $t(1229)=15,64$; $p<0,001$.

More specifically, the feelings among the TCC on average are slightly negative ($M=4,42$, $SD=2,54$) towards refugees and neutral towards migrants ($M=5,7$, $SD=2,64$). Regarding refugees, 33% of the TCC positioned themselves in the positive spectrum of the scale and 40,7% in the negative, while 26,3% remained neutral (Figure 16). Regarding migrants, 23,6% positioned themselves in the negative spectrum of the scale and 52,7% in the positive spectrum of the scale, while 22,6% remained neutral.

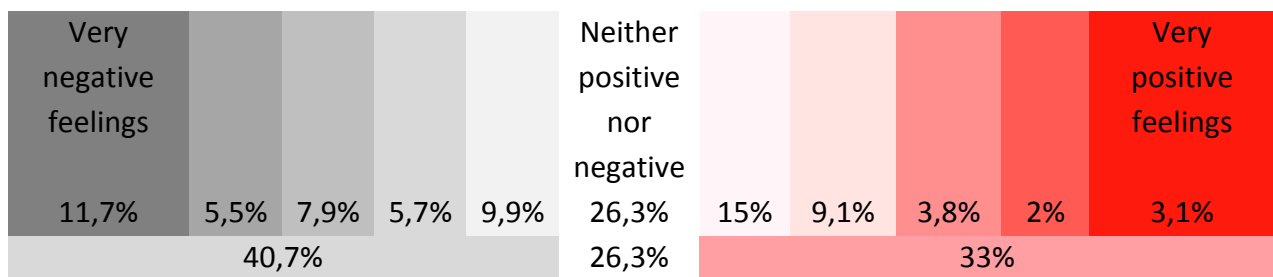


Figure 16: Feelings of the TCC towards refugees in general

Generally, whereas in 2015 less people had meaningful contacts with refugees and/or migrants, it now appears that the number of meaningful contacts and friendships have increased substantially in both communities.

In the GCC the feelings towards refugees were somewhat more positive compared to the feelings towards migrants. In the TCC the opposite pattern was observed with the feelings towards migrants being significantly more positive compared to the feelings

towards refugees that were generally rather negative (see Figure 17). Following Allport's hypothesis, this result is expected, since the TCC's contact was much more frequent with migrants compared to refugees. This relation was reflected also in their prejudice levels towards the two groups. It should be noted that participants in research generally express more positive feelings and attitudes when it comes to measuring feelings towards people than to measuring feelings towards a phenomenon, e.g. of migration (see section 5.2.3).

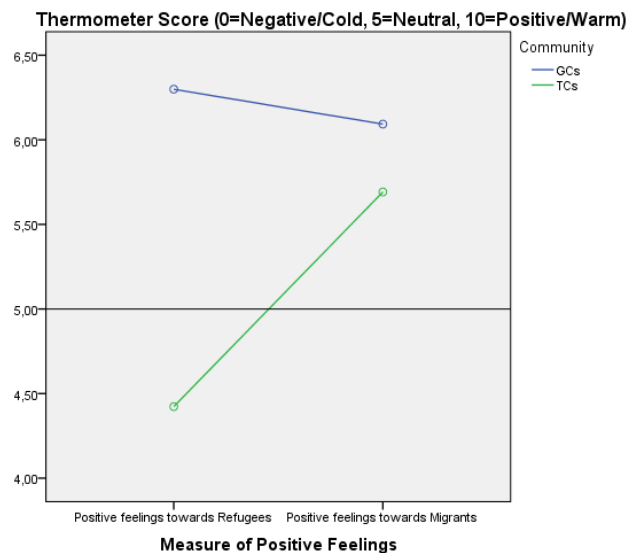


Figure 17: Feelings towards refugees and migrants in the two communities. Interaction effect between community and group evaluation

The Bogardus Social Distance Scale (1993) measures individuals' intention to accept different possible relationships between an in-group (a social group they belong to) and an out-group (a social group that they do not belong to). Using a Bogardus Scale, participants were asked to what extent they would accept to have a migrant as their neighbour, as their colleague, as their friend, as their relative, for example through marriage. The quality of the relationship in question gradually becomes a relationship that involves a greater degree of closeness. Using items from the Bogardus Social Distance Scale, we were able to examine Cypriots' social distance levels towards migrants.

Measured on a 4-point scale ranging from 1 (I would definitely not accept) to 4 (I would definitely accept), the majority of the GCC stated that they are ready to accept any kind of social relationship with migrants [as neighbours (M=3,16, SD=1,1); as colleagues (M=3,41, SD=0,98); as close friends of a friend (M=3,55, SD=0,86); as personal friends (M= 3,34, SD=1,04); as employees (M=3,39, SD=1,02); as boss/supervisor (M=3,12, SD=1,2)] with the exception of becoming close relatives through marriage (M=2,73, SD= 1,29), which was expressed as the least accepted kind of social relationship (see Figure 18).

The TCC scored significantly lower and were generally more negative towards close relationships [as neighbours (M=2,61, SD=0,69); as colleagues (M=2,64, SD=0,69); as close friends of a friend (M=2,67, SD=0,71); as personal friends (M= 2,59, SD=0,73); to become close relatives through marriage (M=2,34, SD=0,77); as employees (M=2,57, SD=0,77); as boss/supervisor (M=2,39, SD=0,83)] than the GCC to all the elements of the scale [t(1152,56)=11,06, p<0,01; t(1210,26)=16,85, p<0,01; t (1321,79)= 20,67, p<0,01; t(1238,5)=15,57, p<0,01; t (1101,024)=16,77,p <0,01; t(1191,94)=14,81, p<0,01]. In the case of the TCC the least accepted kind of relationship with migrants was to have a migrant supervisor/boss, while becoming relatives through marriage was the second least accepted kind of relationship.

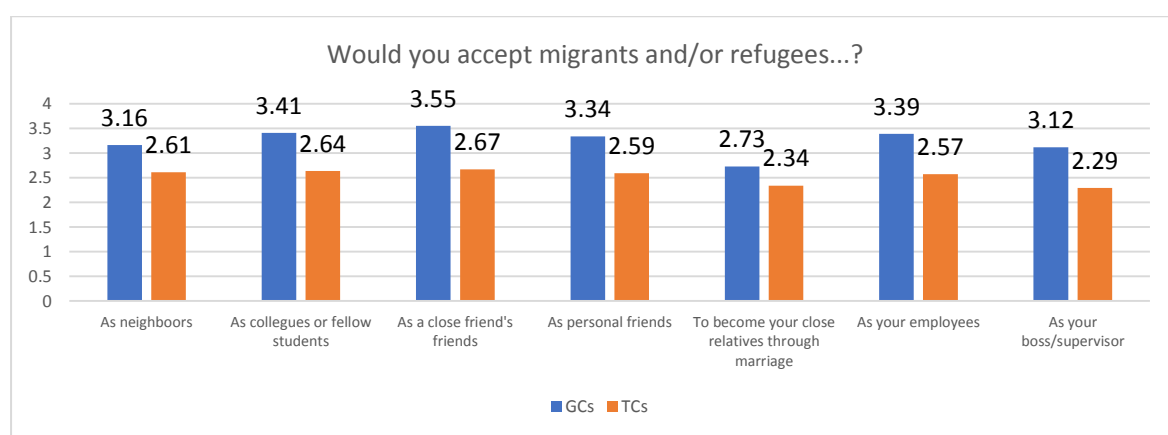


Figure 18: Levels of acceptance of different kinds of relations between the GCC and the TCC and refugees and migrants.

Conducting a one-way Analysis of Variance (ANOVA), in order to examine possible differences between districts, in the case of the GCC, people living in the Nicosia district (M=3,34, SD=0,82) are significantly more willing to accept migrants in their lives compared to people living in the Paphos district (M= 2,88, SD=1, 06), $F(4, 690)= 3,75, p<0,01$. In the case of the TCC, there were no significant differences noted between districts, $F(5, 698)= 2,19, p>0,01$ on the Bogardus scale.

The 2015 study did not include measurements for Social Distance Scale. However, participants were asked whether they would employ a migrant in their business, if they were employers. This allows us to make certain comparisons between 2015 and 2018. In 2015 around 50% of respondents said that refugees and migrants should be treated equally with Cypriots when they look for work. However, when they were asked if they were an employer, whether they would refuse or be reluctant to employ a refugee or migrant in their business, around half of them admitted that they would be reluctant and would refuse and prefer to get a Cypriot or other EU citizen instead. Three years later there seems to be an improved picture on this issue. To the question “Would you accept to recruit a refugee and/or migrant in your business, if you were

an employer and they were qualified?” now 83.6% of the GCC and 63.8% of the TCC stated they would definitely or probably accept.

Overall, despite the differences between the two communities, one can argue that in 2018, the majority in both communities (percentages ranging from 75% to 89% in the GCC and from 63% to 69% in the TCC) would also accept refugees and migrants as their neighbors, friends or colleagues. Some resistance was observed to becoming a relative through marriage or having a refugee or migrant as a boss, since the acceptance levels in these cases dropped to 58.5% and 72.7% for the GCC and 46.6% and 46.3% for the TCC respectively.

5.2.2. Integration obstacles, concerns and threats

The GCC recognises that there are obstacles to integration that emanate both from the point of view of the local community, and from the refugee and migrant population. For example, 73% of the GCC believe that there is xenophobia and racism in the Cypriot society preventing refugees and migrants from being integrated into the society; meanwhile 68% of the GCC believe that refugees and migrants do not wish to integrate themselves, or that they prefer to interact only with their own ethnic groups (Figure 19). It has to be noted that there were similar results for this topic in the 2015 study as well⁶. The fact that the majority of the GCC believes that their community is xenophobic - as shown in the 2015 results and the current study - suggests that this level of self-awareness could be used as an entry point to improve the situation.

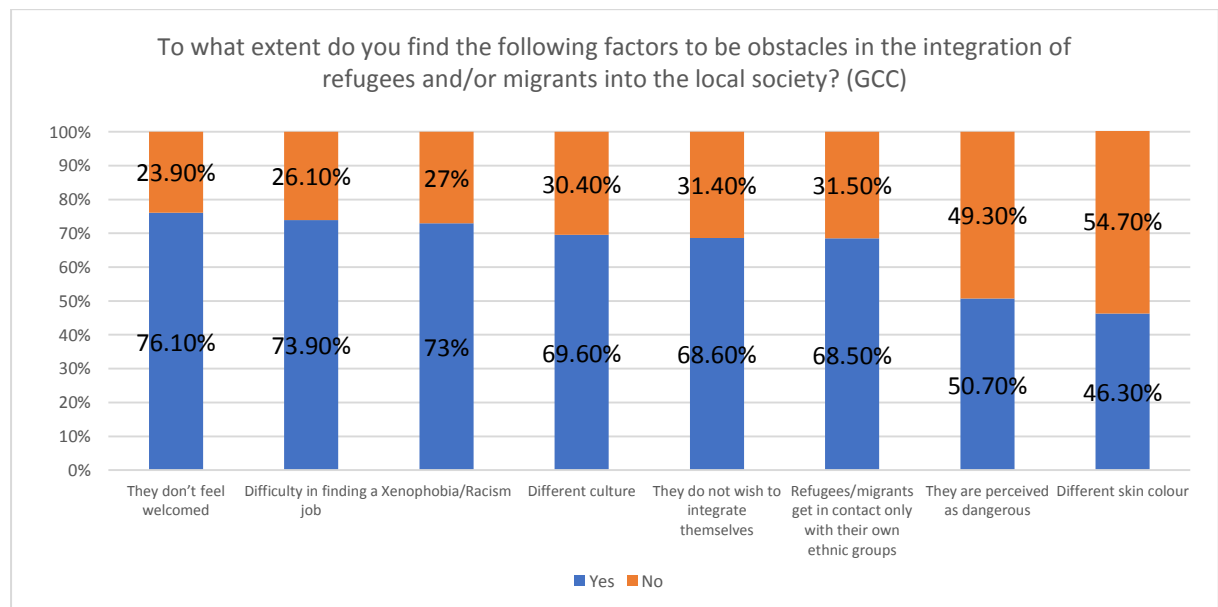


Figure 19: Factors recognised by the GCC as obstacles to the integration of refugees and/or migrants into the local society

⁶ In 2015 when the participants were asked about the major difficulties for the integration of refugees and migrants, most mentioned the different culture, xenophobia and difficulty to find work.

The TCC tends to recognise fewer factors as being obstacles to the integration of refugees and/or migrants in the local society. As demonstrated in Figure 20, only the statements “They do not feel welcome;” “They are perceived as dangerous;” “They face difficulties in finding a job” and “They prefer to interact with their own ethnic groups” were mentioned by 50% and more of the participants. The results for the TCC are different compared to the 2015 study, where the most common obstacle observed was the difficulty in finding a job.

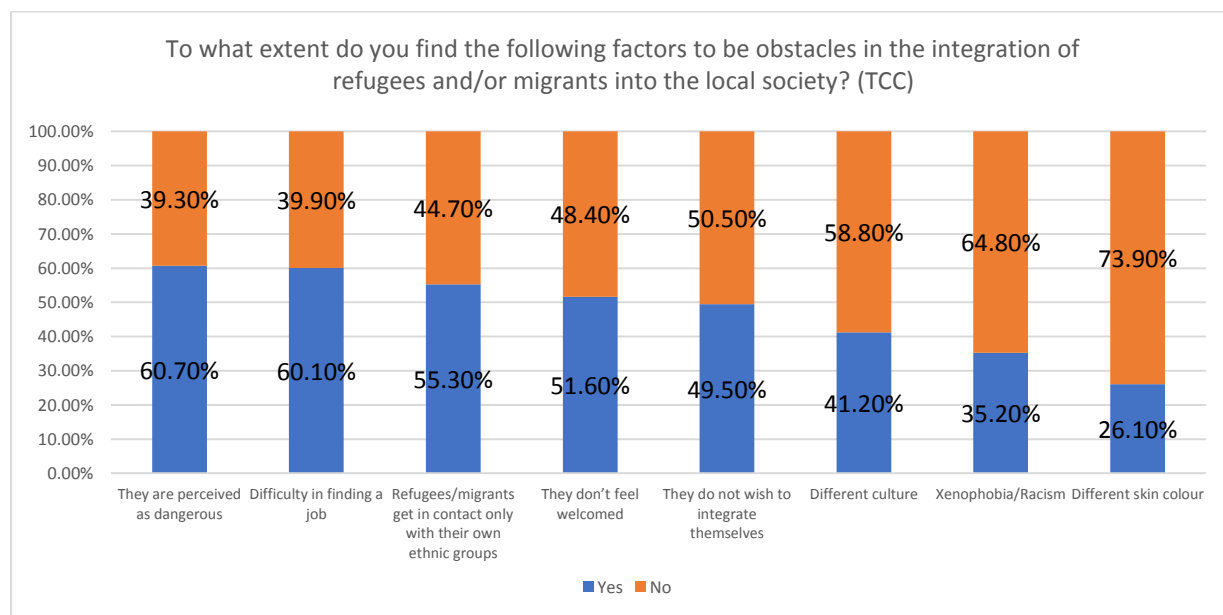


Figure 20: Factors recognised by the TCC as obstacles to the integration of refugees and/or migrants in the local society

In the current study, a large percentage in both communities (around 70% of the GCC and 50% of the TCC) cited the unwillingness of refugees and migrants to be integrated as a reason leading to difficulties in integration (around 70% of the GCC and 50% of the TCC) and a majority of the TCC also stated that refugees and migrants were perceived as dangerous (50.7% in the GCC and 60.7% in the TCC). Thus, even though people from both communities tend to recognise their societies as actors that constrain integration, they also perceive refugees and migrants as groups who are themselves opposing integration.

In addition, Cypriots express various concerns regarding migration. More specifically, the GCC is mainly focused on the small size of Cyprus that in their perspective makes the country unable to host “so many” migrants (mentioned 433 times). Other predominant concerns for the GCC are about possible changes to the demographics of the island (mentioned 241 times) and fears of criminal behaviour (mentioned 252 times). Some 24.3% of the Greek Cypriot sample state that they do not have any concerns regarding migrants living in Cyprus (Figure 21).

Whereas the GCC expressed several concerns, the TCC tended to express much fewer concerns per participant. This explains the expression of a smaller number of concerns in total by the TCC. Nevertheless, for the TCC, the fear of criminal behaviour was the most recurrent concern, (mentioned 242 times) and Cyprus' size the second most recurrent concern (mentioned 200 times). Meanwhile 9,3% of the TCC have no concerns regarding migration (Figure 21).

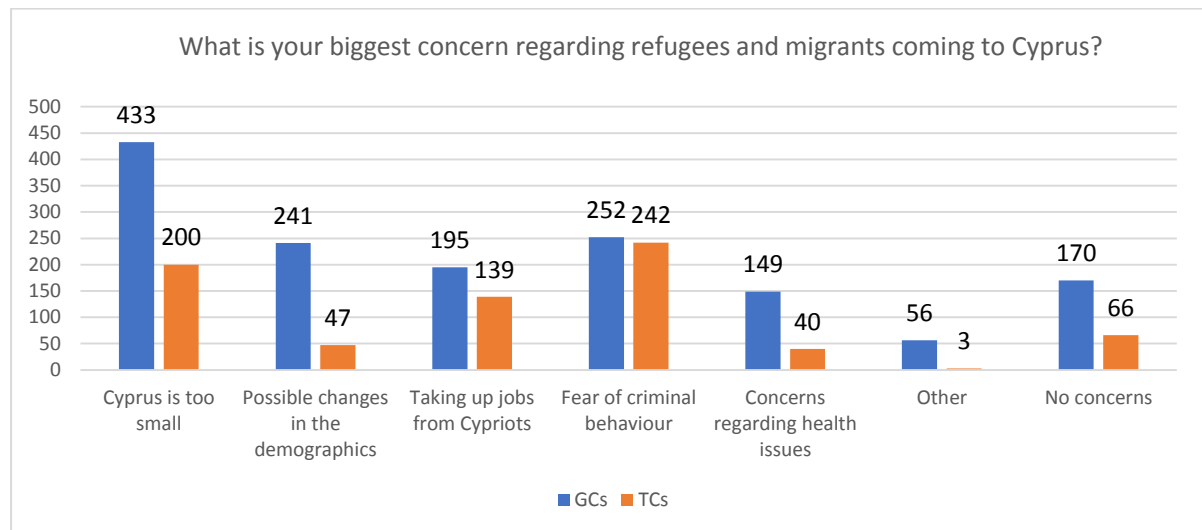


Figure 21: Biggest concerns regarding refugees and migrants coming to Cyprus, according to the two communities

In both communities, Cyprus' size as well as fears of criminal behaviour were the two most predominant concerns expressed. Moreover, although not the most recurrent, the concern about migrants taking jobs from Cypriots is a recurrent concern both for the GCC and the TCC, being the third most common concern for Cypriots overall. These findings are consistent with the threats that Cypriots experience in regard to migration, which are discussed below.

The study measured the levels of three symbolic threats (erosion of religious values, language and ethnic identity) and two realistic threats (damage of economic growth and increase of crime rates) that Cypriots experience in relation to the issue of migration (Stephan & Stephan, 2000). In terms of symbolic threats, only a minority of participants in both communities expressed such concerns in 2018, while realistic threats are found to be more predominant in the two communities.

Using a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree), we see that the GCC tends to disagree or strongly disagree with the idea that the increase of refugees and/or migrants will gradually erode their community's religious values (60,2%), language (65,8%) and ethnic identity (53%). Regarding realistic threats, half of the GCC rejects the notion that an increase in the numbers of refugees and/or migrants will damage their community's economic growth. On the other hand, there

seems to be a concern, expressed by 43,5% of the GCC, that an increase in the numbers of refugees and/or migrants will increase crime rates in their community.

Among the TCC, 51,1% and 48,1% disagree strongly disagree that an increase in the numbers of refugees and /or migrants will gradually erode their community’s religious values and language respectively. Some 67,6% of the TCC agree or strongly agree that an increase in the numbers of refugees and/or migrants will increase crime rates in their community and 53,6% of the TCC agree or strongly agree that their community’s economic growth will be under threat if an increase in the numbers of refugees and/or migrants occurs. Regarding experiencing threats of eroding their ethnic identity, 40,3% of the TCC disagree or strongly disagree, 17,1% neither agree nor disagree and 42,3% agree or strongly agree with the statement.

The detailed mean values regarding the experience of threats caused by migration, both for the GCC and the TCC, can be seen in Figure 22.

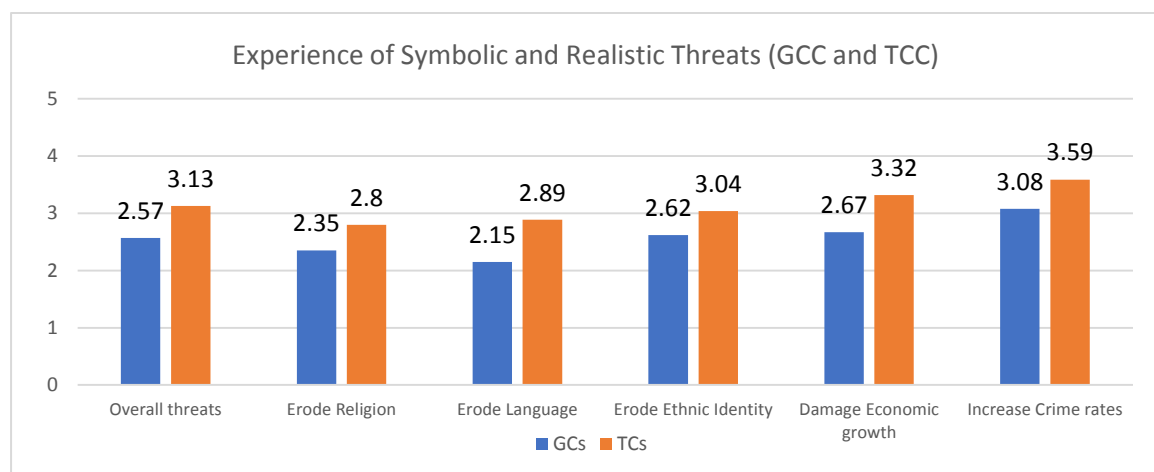


Figure 22: Experience of symbolic and realistic threats in the two communities

The GCC on average is not found to be particularly threatened by refugees and/or migrants ($M= 2.57, SD=1.25$) with the exception of a concern for increased crime rates, which is the most common threat the GCC experiences. The TCC ($M= 3,12, SD=0,91$) on average experiences significantly more threats compared to the GCC [$(M=2,57, SD=0,48), t(1253,72)= -9,4, p<0,01$]. The threats that the TCC experiences are around issues of crime rates and economic growth. Given the well-known link between threats and prejudice (see Stephan & Stephan, 2000) these findings suggest that probably the reason prejudice towards refugees and migrants is higher in the TCC is because of increased feelings of threat compared to the threat levels in the GCC.

5.2.3. Attitudes towards the phenomenon of migration

Attitudes towards the phenomenon of migration were calculated with an evaluation of public opinions on the following three points: a) whether participants thought that Cyprus becomes a better or worse place to live because of people coming to live here from other countries; b) whether they thought that Cyprus' cultural life is enriched or undermined by people coming to live here from other countries; and finally c) whether they thought that it is good or bad for the economy that people from other countries come to live here. The scale ranged from 0 (strongly negative) to 10 (strongly positive). These questions were adapted from the European Social Survey (ESS), which is a social survey conducted every two years since 2002 in various European countries. Thus the present study is placed in a comparative context, both in terms of changing trends in the last 15 years, but also in comparison to other EU countries and the EU average of attitudes towards migrants. The limitation in the comparison is however is that the ESS provides data regarding only the GCC.

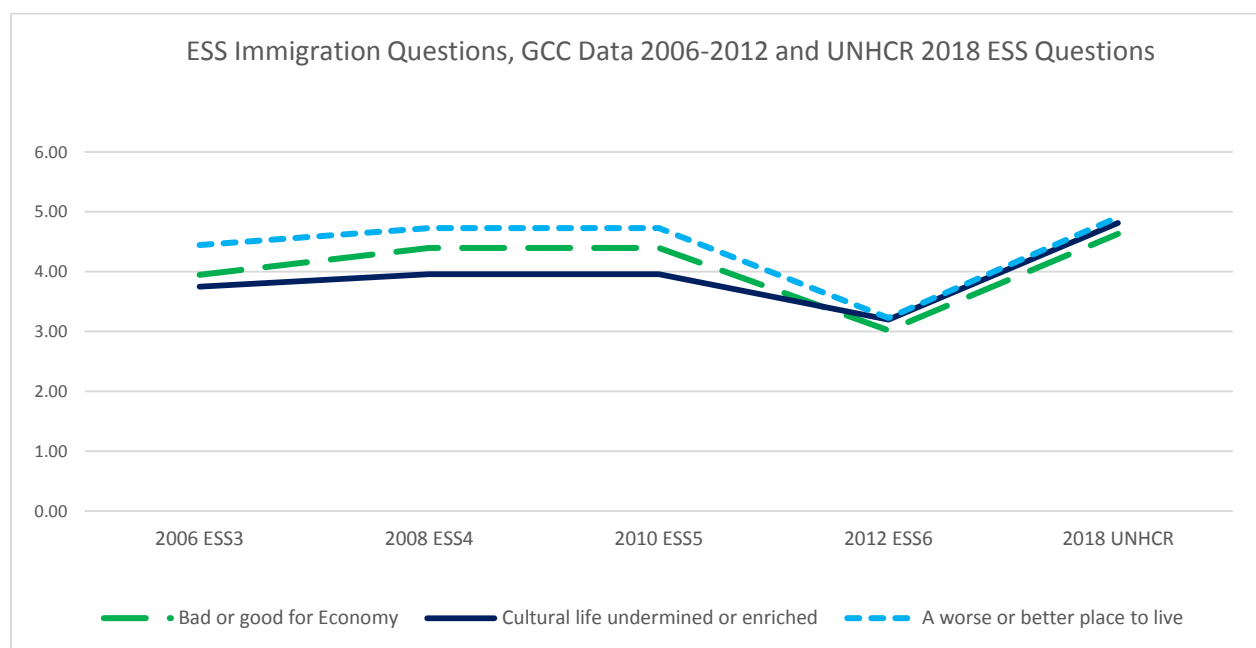
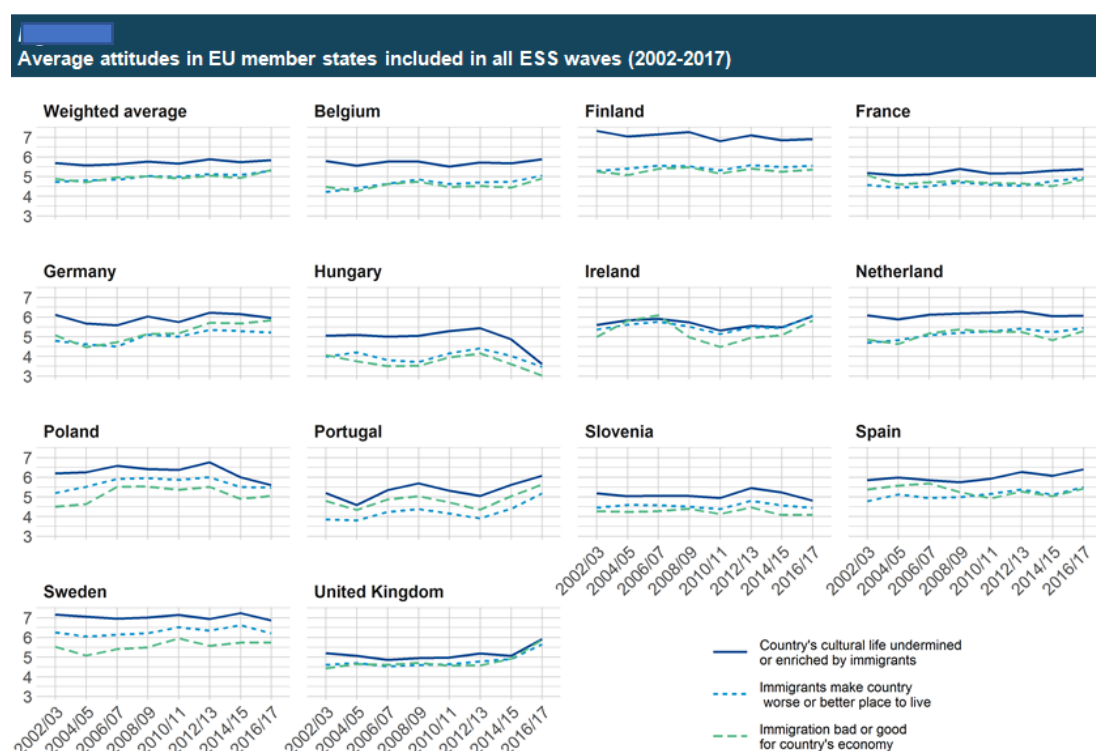


Figure 23: The GCC's attitudes towards the phenomenon of migration from 2006 to 2018 according to ESS findings (0=Bad/Undermined/Worse-10=Good/Enriched/Better)

The GCC's attitudes towards migration during the period 2006-2010 remained relatively stable and slightly negative. In 2012 a sudden drop is being observed with more negative attitudes towards migration prevailing in the GCC. This is found to change in 2018, where the GCC shows less negative attitudes towards migration, with the mean scores being around 4,5 and 5,0. This suggests an improvement with the GCC moving towards an "agnostic," "ambivalent" or "neutral" mean, which is comparable to levels observed in Belgium, France, Spain and Slovenia (see Figure 24).

The GCC appears to be recovering from a negative period in terms of attitudes towards migration in the midst of the financial crisis in 2012. These attitudes are largely related to negative media coverage of the period, which tended to frame refugees and migrants in a context of threat (ENAR, 2012; Avraamidou et al, 2017; Milioni et al, 2012). These phenomena are also accompanied by the rise in visibility of extreme right-wing parties and groups with an anti-immigration agenda, and racist incidents. The xenophobic attitudes of 2012 are only comparable to today's attitudes in Hungary which are the worst in the EU. A similar improvement pattern, as this of Cyprus from 2012 to 2018, can also be observed in Portugal, which is another Mediterranean country also hit by financial crisis in the same period as Cyprus. A similar pattern was also observed in Ireland that also went through deep financial crisis and recovery within the Eurozone (see Figure 24).



Notes: The sample is restricted to those states that are EU members as of 2018 and have been surveyed in each ESS wave to prevent EU averages from being skewed by the accession of new member states. Averages are calculated using ESS weights to control for the probability of being sampled for the survey within an individual country and the population size of the country. The averages are thus representative of the population distribution within the country and the population of the EU countries covered here. The answer scale runs from 0 to 10, where 10 indicates the most positive assessment. Some EU countries are not covered in the graph because the question has not been continuously asked in them.

Figure 24: Average attitudes towards the phenomenon of migration through time in EU countries, according to ESS (0=Bad/Undermined/Worse-10=Good/Enriched/Better). Graph taken from policy Brief of MEDAM⁷

In broad terms this recovery could be described with the help of a scale constructed from the three ESS Questions as follows: In 2012, the majority 52.1% held extremely

⁷ Available at https://www.stiftung-mercator.de/media/downloads/3_Publikationen/2018/Oktober/MEDAM_Policy_Brief_2018_01.pdf

negative to negative views (0-3); 43.4% held neutral views (4-6) and only 4.5% held positive to extremely positive views (7-10). In 2018, 26.1% held extremely negative to negative views (0-3); 55.8% held neutral views (4-6) and 18.1% held positive to extremely positive views (7-10). Thus, in the period 2012-2018 those with clear anti-migration attitudes were reduced by 50%, whereas those with clear pro-migration attitudes increased by 400%. What differentiates the GCC from the rest of the EU countries described in Figure 24 is the similarity in the answers to all three questions, with Cyprus being the only country in the EU where the “cultural” threat is higher compared to the EU average and all other EU countries.

The results of the present study show that on average, the GCC expresses neither positive nor negative opinions about the impact migration has on society (M= 4,78, SD=2,73). The attitudes of the TCC towards the impact migration has on society (M= 4,56, SD=2,69) did not significantly differ from those of the GCC [t (1389)= 1,48, p>0.01]. For further information, see Figure 25.

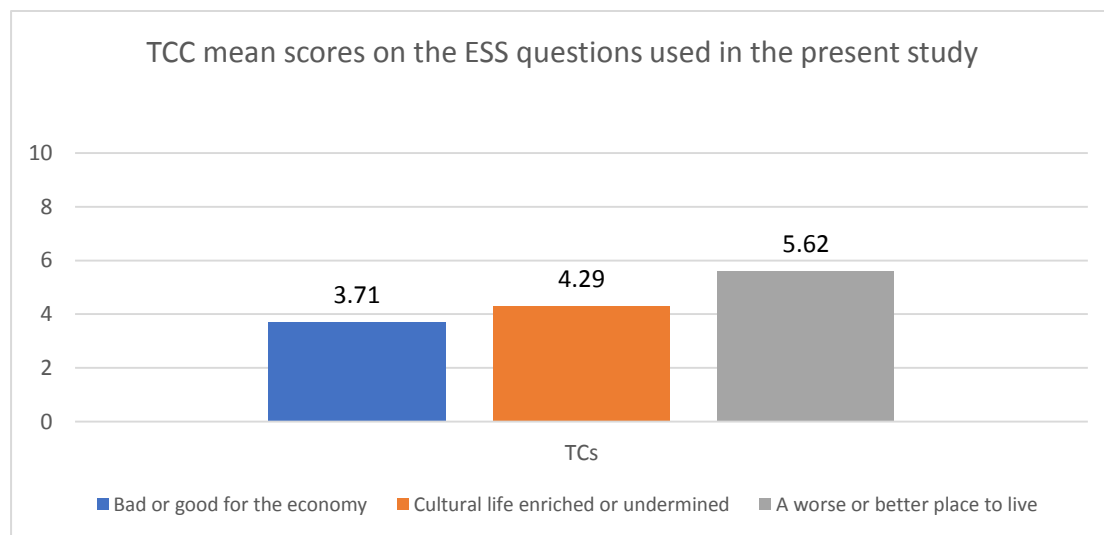


Figure 25: The attitudes of the TCC towards the phenomenon of migration according to the UHNCR 2018 study (0=Bad/Undermined/Worse-10=Good/Enriched/Better)

In 2015 around half of all participants from both communities believed that refugees and migrants can socially, economically and/or culturally contribute “definitely or probably” to Cypriot society. The other half, however, did not share the same view. In 2018 the picture is better in the GCC. In the GCC only 36.8% thought that people coming from other countries to live in Cyprus was bad for the economy, although for the TCC the majority (59.2%) felt that way. This suggests that refugees in the TCC are largely seen as a realistic threat for a community already strained by the recent financial crisis of 2018.

When asked whether they feel that the cultural life of Cyprus is generally undermined or enriched by people coming to live here from other countries, 38,3% of the GCC feel

that it is undermined; 24,3% have a neutral view on the issue and 37.5% think that it is enriched. The corresponding percentages for the TCC are 51%, 13.8% and 29.3%. The findings suggest a higher level of perceived cultural threat being experienced both in the GCC and the TCC, but that is, however, more prevalent in the TCC. Regarding whether people coming to live in Cyprus make it a worse or a better place to live, the percentages in the two communities are significantly different: 49.2% of the TCC compared with only 38.2% of the GCC thought that people coming to live in Cyprus make it a better place to live (see figure 26). The inconsistency on this specific question where the TCC show more positive attitudes than the GCC could be due to the fact that people coming in from other countries, despite the existence of various threats they represent towards the TCC, at least also bring with them a way to break the isolation of the TCC due to international sanctions. However, this is hypothetical and should be better explored in future research.

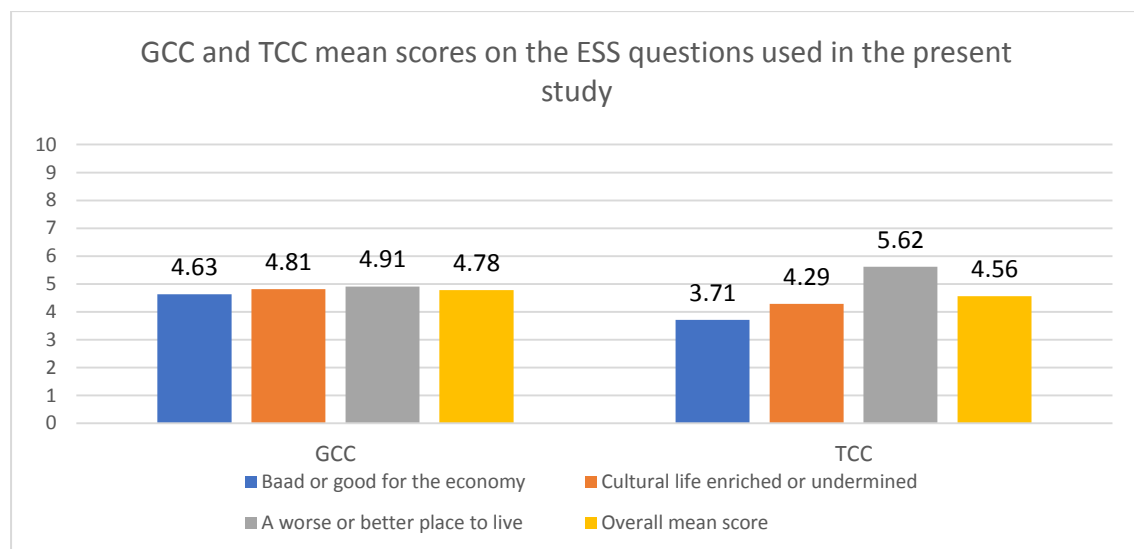


Figure 26: The attitudes of the GCC and the TCC towards the phenomenon of migration according to the UHCR 2018 study (0=Bad/Undermined/Worse-10=Good/Enriched/Better)

Demographic and socio-psychological variables predicting positive attitudes towards the phenomenon of migration: In the GCC some demographic variables were predictive of pro-immigration attitudes (as measured by the ESS questions included in the UNHCR 2018 questionnaire). These were district, younger age, the experience of having lived abroad, and educational level. However, on closer inspection (when all these variables were included in the same linear regression model) it was revealed that the age and living abroad variables were having their influence through educational level. Younger participants and those who have lived abroad for at least one year were more highly educated and this was the reason for having more positive attitudes towards migrants. Educational level proved of crucial importance since it also predicted higher levels of a series of variables that were more proximal predictors of pro-immigration attitudes. These included meaningful contact with refugees

and/or migrants; more positive feelings and higher readiness to establish close relationships with refugees and migrants; lower threats perceived and lower levels of agreement with the view that refugees should be turned back to the country they came from.

In relation to the role of district, it was revealed that Paphos inhabitants held significantly more negative attitudes towards migration. Additionally, a number of the proximal predictors of positive attitudes indicated that they perceived more threats and showed less readiness to establish close relations with refugees and/or migrants. A model that included all the aforementioned variables as predictors could explain 43% of the variance of the dependent variable (ESS Pro-Immigration attitudes).

In the TCC the only demographic variable that was an important predictor of the ESS pro-immigration attitude was district. In particular, the Trikomo district had significantly more positive attitudes compared to the rest of the districts towards migration, but no other demographic variable was related to the attitude measures. Trikomo is an area with a high concentration of people who came from Turkey after 1974. Trikomo inhabitants, compared to the rest of the districts, were also more likely to show higher levels of a series of variables that were more proximal predictors of pro-immigration attitudes. These include meaningful contact with refugees and/or migrants; more positive feelings about migration and a higher readiness to establish close relationships with refugees and/or migrants. There was a lower level of perceived threats and lower rates of agreement with the view that refugees should be turned back to the country they came from. A model that included all the aforementioned variables as predictors could explain 34% of the variance of the pro-immigration attitudes variable.

It should also be noted that in both communities, retired people and housewives tended to be more negative towards refugees and migrants.

5.3. Attitudes towards integration and support for refugees and migrants

This section focuses on Cypriots' attitudes towards the integration of refugees and/or migrants in the local society, and their levels of active support towards refugees and migrants.

5.3.1. Attitudes towards integration

In the GCC 48,3% believe that financial resources devoted to the development and implementation of projects for refugees are equally coming from the EU and the Government, while 38,3% think the resources are mostly coming from the EU and

11,4% think that the funding comes mainly from the Government. In the TCC, 30,6% believe that the resources come equally both from the Turkish Cypriot authorities and the EU, while 28,9% believe that the resources mainly come from the Turkish Cypriot authorities and 27,1% believe that those resources come mainly from the EU (Figure 27). The GCC tends to believe to a smaller degree that financial resources regarding development and implementation of integration programs are mostly coming from the Government [$\chi^2(3, N=1342)= 148,9, p<0,001$]. Given that the distribution of funds for migration infrastructure in Cyprus is in the range of 90% from the EU and 10% from the Republic of Cyprus, there is clearly a misconception here in need of revision.

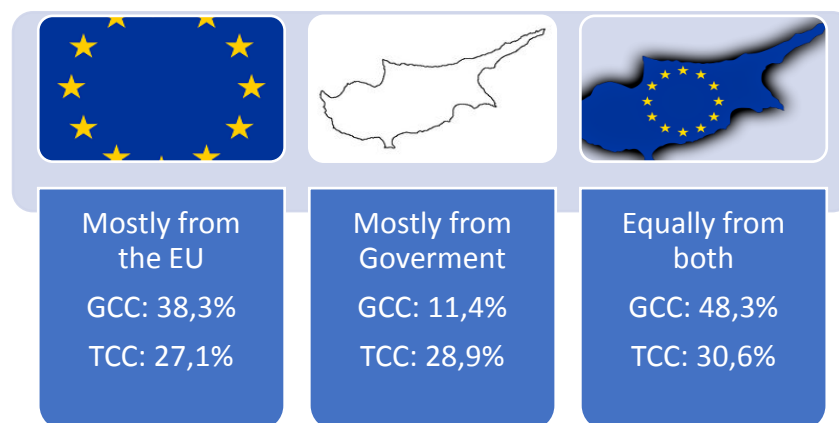


Figure 27: Opinions in the two communities on sources of funding for the development and implementation of integration programs

The majority of the GCC (61,8%) would prefer that refugees lived integrated in the society, while one in four Greek Cypriots (25,2%) prefer that refugees remain kept in a camp or reception facilities. Some 13% of the GCC chose “Other” with statements like: “In a camp initially and at a later stage in the society;” “In separated areas;” “They should be living in the society only if they want to stay here” and “They should be sent away from Cyprus.” Similarly with the GCC, 60,2% of the TCC state that they prefer refugees to live within the society and 38,7% state that they prefer refugees to be kept in a camp or reception facility.

For the purposes of the study, participants were also asked about various policies that affect refugees and replied in a 5-point Likert-style ranging from 1 (strongly disagree) to 5 (strongly agree). The specific policies they were asked about were:

1. Whether refugees should be allowed citizenship after living in Cyprus for 5 years
2. Whether refugees living in Cyprus should return back to their home countries
3. Whether refugees should be allowed to stay in Cyprus
4. Whether refugees should be transferred to other countries
5. Whether Cyprus should introduce a limit to the number of refugees it can accept

As demonstrated also in Figure 28, 41,6% of the GCC agree or strongly agree that refugees should be allowed to stay in Cyprus if they wish to and 34,2% disagree or strongly disagree with the statement. Almost half (47,4%) of the GCC agree or strongly agree that refugees should return to their home countries compared to 27,4% of the GCC who disagree or strongly disagree with this statement.

However only 34,2% of the GCC agree on allowing refugees a Cypriot citizenship if they live in Cyprus for five years, compared to 50,8% of the GCC who disagree or strongly disagree with this idea. Approximately one third (34,7%) of the GCC support the idea of transferring refugees to other countries, while 41,1% of the GCC reject it. Almost three quarters (79,4%) of the GCC also support the idea that Cyprus should introduce a limit to the number of refugees the country receives, while only 10,8% of the GCC disagreed or strongly disagreed with this policy.

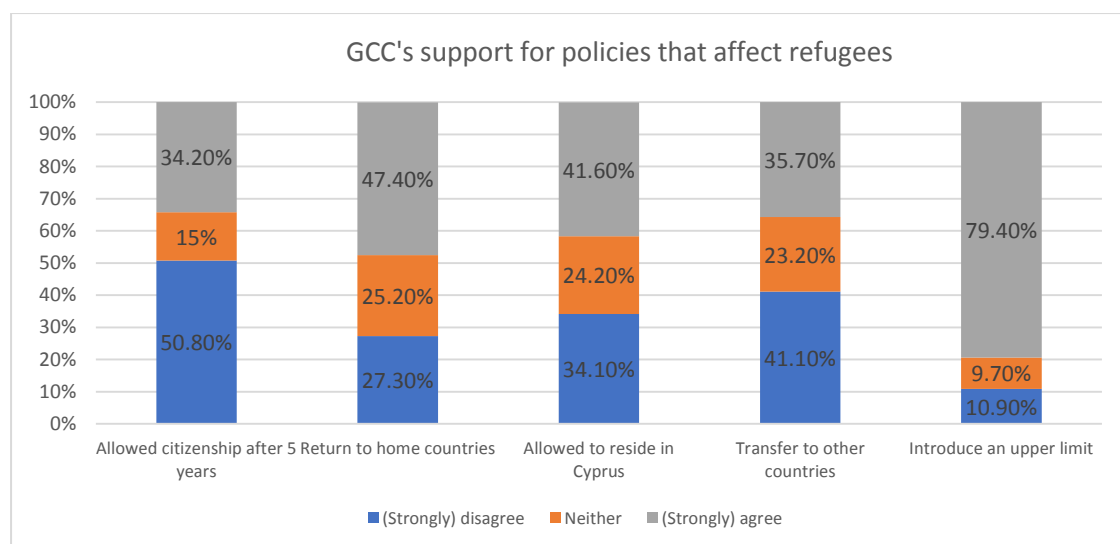


Figure 28: Degree of support for various policies regarding refugees in the GCC

On the issue of citizenship specifically, in 2015 around 70% of Greek Cypriots and Turkish Cypriots were stating that refugees should not be given Cypriot citizenship if they have lived in the country for five years, with the main concern being that this would affect the population demographics of the island. Today, less people reject the idea of refugees being granted citizenship after five years of residence in the GCC (50,8%) although in the TCC the rate remains unchanged since 2015.

Some 67,8% of the TCC also rejects the idea of permitting refugees to obtain citizenship after staying more than five years on the island. Only 23,4% of the TCC agree or strongly agree with this policy. Some 65,3% of the TCC agree or strongly agree with the idea of refugees returning back to their home countries; 52,2% support the notion of refugees being transferred to other countries and leave Cyprus, and 68,2%

support the introduction of an upper limit to the numbers of refugees that the society can receive. Furthermore, 46,3% of the TCC reject the idea of allowing refugees to reside in Cyprus if they wish so (Figure 29).

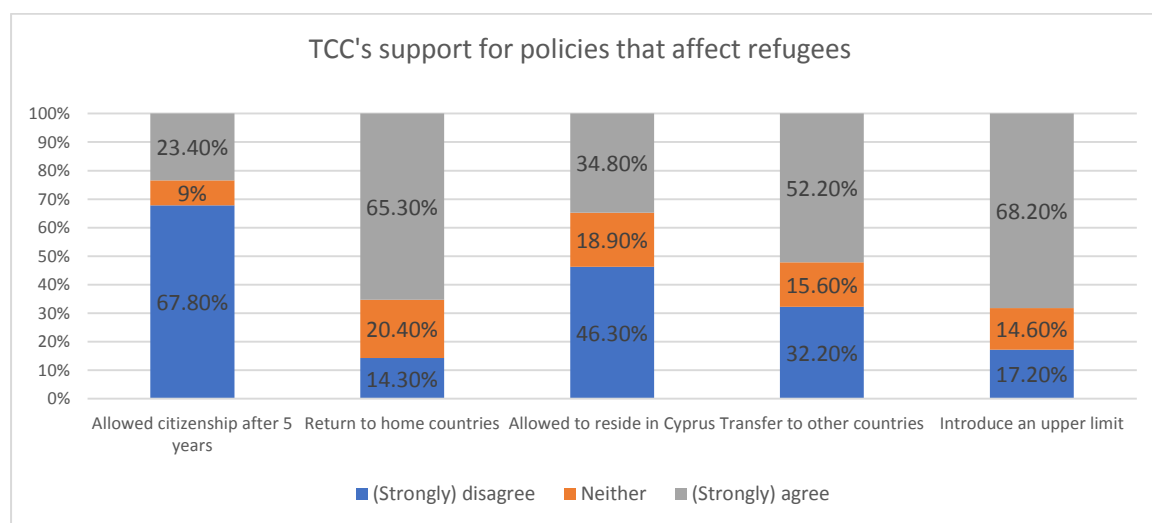


Figure 29: Degree of support for various policies regarding refugees in the TCC

In the TCC there are no statistically significant differences based on age regarding support for the idea of introducing an upper limit to the number of refugees the society can host. However, for the GCC, the one-way Analysis of Variance (ANOVA) and post-hoc conducted demonstrate that people aged between 25 and 34 years old ($M=3,8$, $SD=1,44$) score significantly lower compared to people over 35 years old [35-44 years old ($M=4,31$, $SD 1,20$); 45-54 years old ($M=4,35$, $SD 1,22$); 55-64 ($M=4,48$, $SD=1,08$); 65+ ($M=4,31$, $SD 1,22$), $F(5, 688)= 5,66$, $p>0,01$] in their support for the introduction of an upper-limit to the numbers of refugees. That is, people aged between 25 and 34 years old endorse this policy significantly less compared to the older age groups.

Back in 2015 the majority of the survey participants (around 60% from both communities) claimed that they supported multiculturalism and that refugees should live freely in the community and not in camps. As we have seen above, this percentage in 2018 is essentially unchanged in both communities. However, integration is not seen as unlimited since the majority in both communities agrees to the idea that there should be a limit set on how many refugees can be admitted in Cyprus, and that once this limit is reached no more should be accepted.

5.3.2. Active support offered to refugees

In the GCC 45,5% directly or indirectly help or have helped refugees. The most common kinds of support offered by the GCC are through donations of food, clothes, and money (Figure 30). In the TCC 32,2% directly or indirectly help or have helped

refugees. Similarly to the GCC, the most common kinds of support offered by the TCC are also donations of food and/or clothes and money (Figure 31). Moreover, amongst those who have never donated money or goods, generally there is a willingness to do so in the future (about 60% for goods and 25% for money) in both communities.

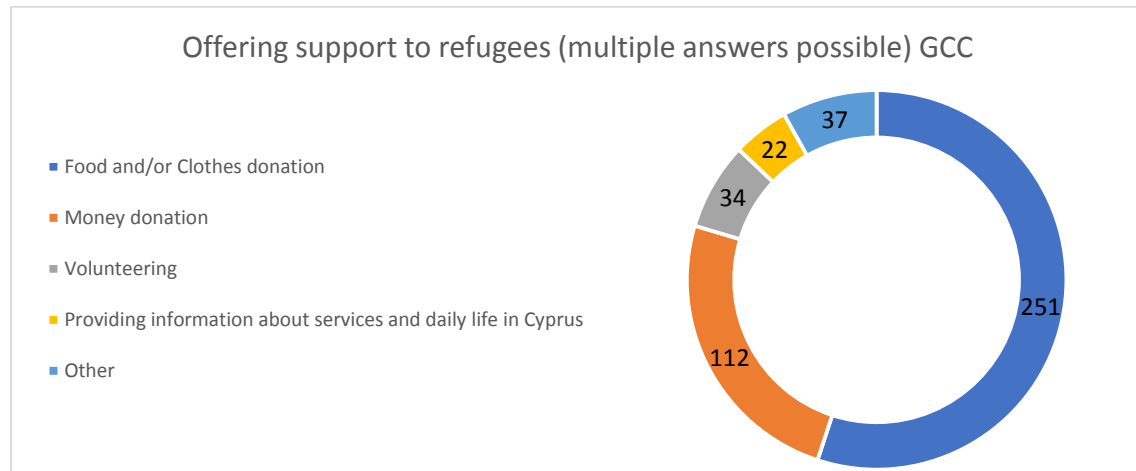


Figure 30: Types of support provided to refugees in the GCC

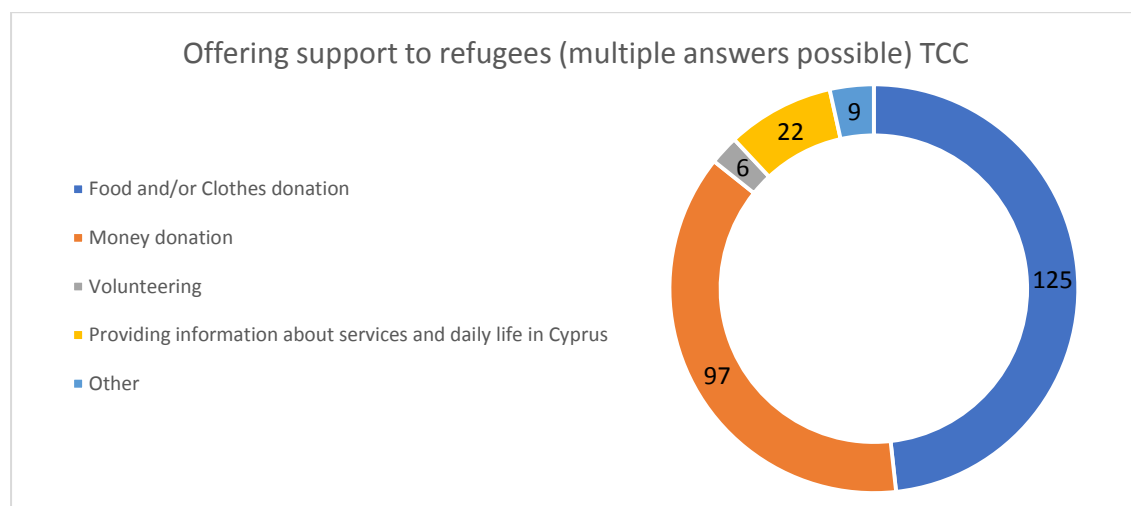


Figure 31: Types of support provided to refugees in the TCC

These results suggest an increase in the active support of refugees between 2015 and 2018. More specifically, in 2015, only 1 out of 3 Greek Cypriots and 1 out of 10 Turkish Cypriots had donated to organisations assisting refugees (either through foods and/or clothes, or money). Today, as mentioned above, the corresponding percentages rose to 45.5% in the GCC and 32.2% in the TCC.

In the GCC, people who are currently helping or have helped refugees in the past, are also more of the belief ($M= 4,15, SD=0,81$) that refugees need support, compared with people who have never offered support to refugees [$(M= 3,86, SD=1,03)$, $t(697,58)=4,25, p<0,01$]. They also think to a greater extent that migration is good for society ($M= 5,28, SD= 2,66$), compared to people who have never offered support to

refugees [(M=4,37, SD= 2,73), t(699)= 4,43, p<0,01]. Furthermore, Greek Cypriots supporting refugees perceive less threats (M=2,39, SD=1,19) than their comparison group [(M=2,71, SD=1,29), t(685)= -3,95, p<0,01] and they are more probable to accept refugees and / or migrants in their lives (M=3,42, SD=0,71) compared to those who have never offered help [(M=3,07, SD=0,96), t(679,85)=5,49, p<0,01].

The findings were similar in the TCC. Turkish Cypriots who are currently helping or have helped refugees in the past, also believe more (M= 3,39, SD=0,73) that refugees need support, compared to people who have never offered support to refugees [(M= 3,19, SD=0,79), t (681)=3,21, p<0,01]. They also think to a greater extent that migration is good for society (M= 5,06, SD= 2,82), compared to people who have never offered support to refugees [(M=4,39, SD= 2,61), t(401,82)= 2,99, p<0,01]. Furthermore, they perceive less threats (M=2,93, SD=0,87) than their comparison group [(M=3,20, SD=0,91), t(681)= -3,62, p<0,01] and finally they are more probable to accept refugees and/or migrants in their lives (M=2,7, SD=0,55) compared to those who have never offered help [(M=2,46, SD=0,65), t(497,46)=5,02, p<0,01].

5.4. UNHCR's visibility amongst Cypriots

This section is devoted to an analysis of UNHCR's visibility among Cypriots. Asked about which organisations are helping refugees in Cyprus they know about, 14,4% of the GCC participants and 2,8% of the TCC participants mentioned UNHCR spontaneously. However, when directly asked whether they had ever heard of UNHCR before, this percentage increased to 52.8 % for the GCC and 26.9 % for the TCC (Table 1). The difference between the GCC's awareness of UNHCR and that of the TCC was found to be significant [X^2 (1, N=1410)= 59,82, p<0,001]. This difference could be influenced by the fact that UNHCR offices are located in the areas under the control of the Government of the Republic of Cyprus and thus physically, the TCC is not exposed to the organisation as much as the GCC.

	Spontaneous Reference of UNHCR	Have heard of UNHCR
GCC	14,4%	52.8%
TCC	2,8%	26.9%

Table 1: Awareness about UNHCR in the two communities

UNHCR's visibility among Cypriots has increased both in the GCC and in the TCC, compared to 2015. More specifically, while in the 2015 study, only 26% of the GCC and 12% of the TCC spontaneously mentioned or recognised UNHCR as an

organisation assisting refugees, in 2018, the percentage has risen by 26.8% for the GCC and by 14.9% for the TCC (Figure 32).

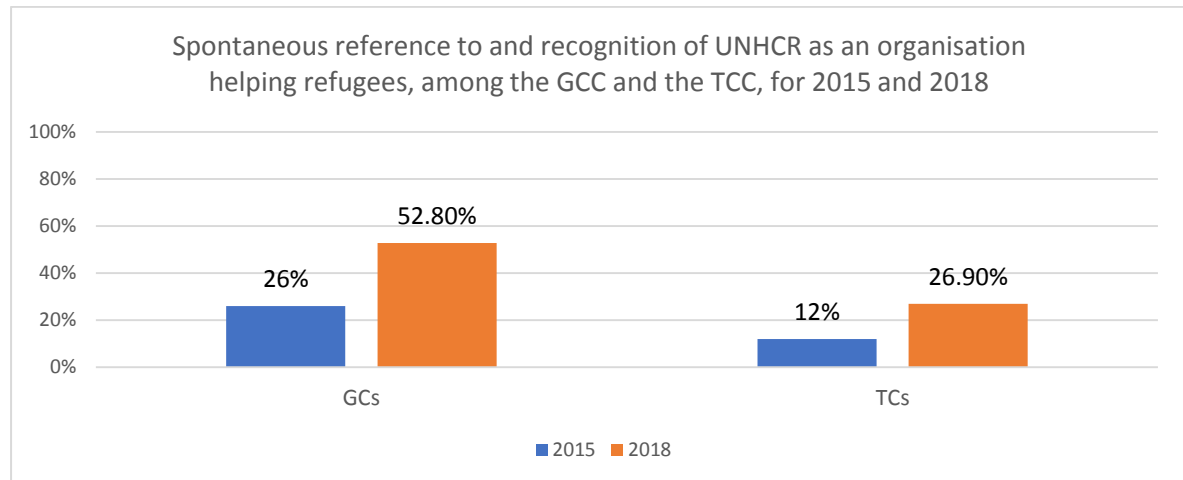


Figure 32: Awareness of UNHCR in 2015 and 2018 in the two communities

Participants who spontaneously mentioned, or reported having heard of UNHCR before, were asked how often they visit the organisation’s websites and social media pages. Of those who know about UNHCR, 81.9% of the GCC and 60.5% of the TCC, have never visited the organisation’s websites or social media pages, while 12% of the GCC and 22.4% of the TCC do visit these pages, but only rarely. From the people who are aware of UNHCR, 6.1% of the GCC and 17% of the TCC visit UNHCR’s pages sometimes or more often (Figure 33).

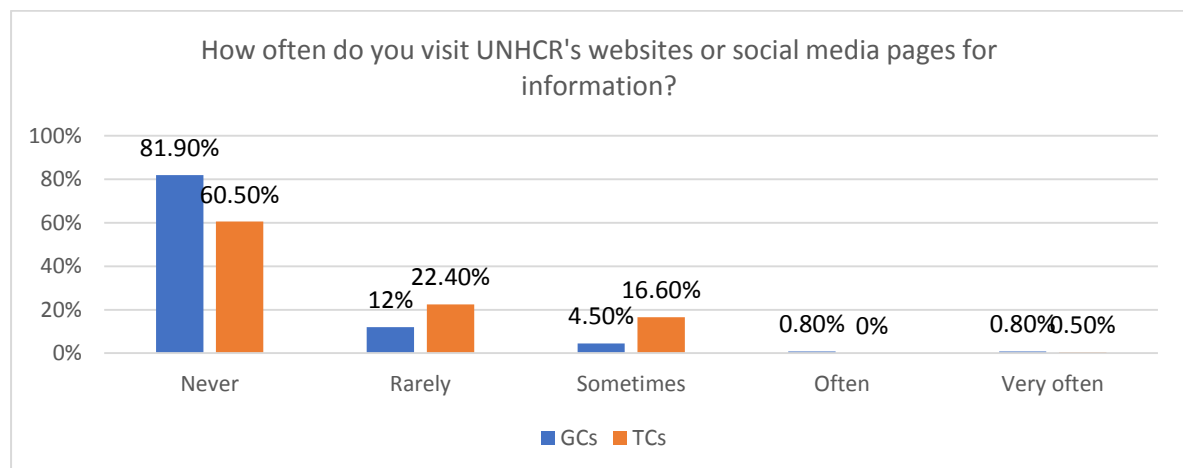


Figure 33: Visits to UNHCR's websites and social media pages among people who are aware of UNHCR, in the two communities

These results could be related with the fact that the majority of the GCC (58,9%) report that they update themselves about news regarding refugee and migration issues through Cypriot TV. The TCC on the other hand reports local newspapers (46,5%) and TV (34,8%) as their main sources of information. Social media and websites (23%) in general were the second predominant source of information for the GCC, but with a

big difference from TV (Figure 32). Social media and websites in general were the main source of information regarding refugee and migration issues for 12% of the TCC (Figure 31). There is an increased reliance on social media for getting news on refugee and migration issues; this relates to the increasing use of social media in recent years, since social media use was not reported so often by the participants in the 2015 study.

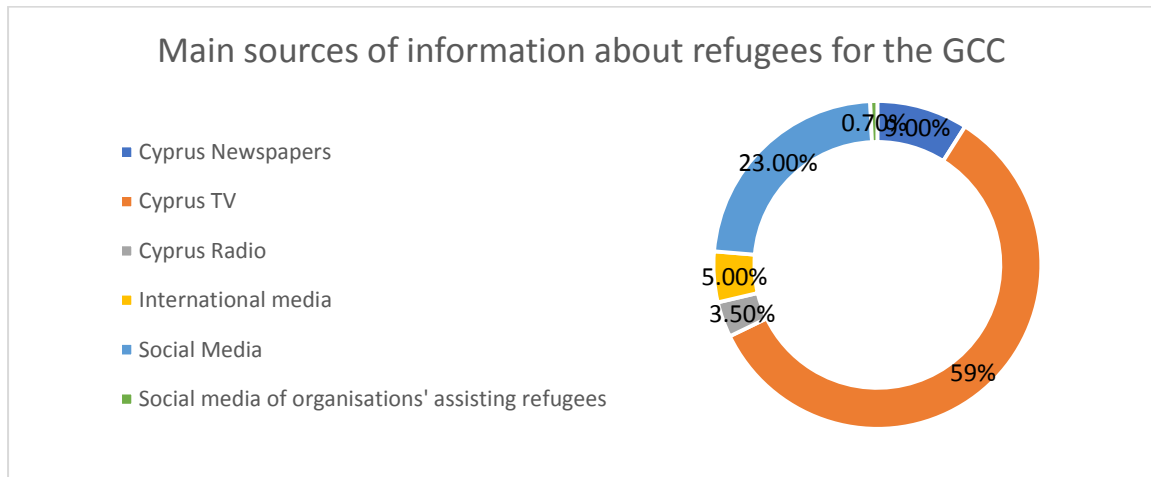


Figure 34: Main sources of information about refugees in the GCC

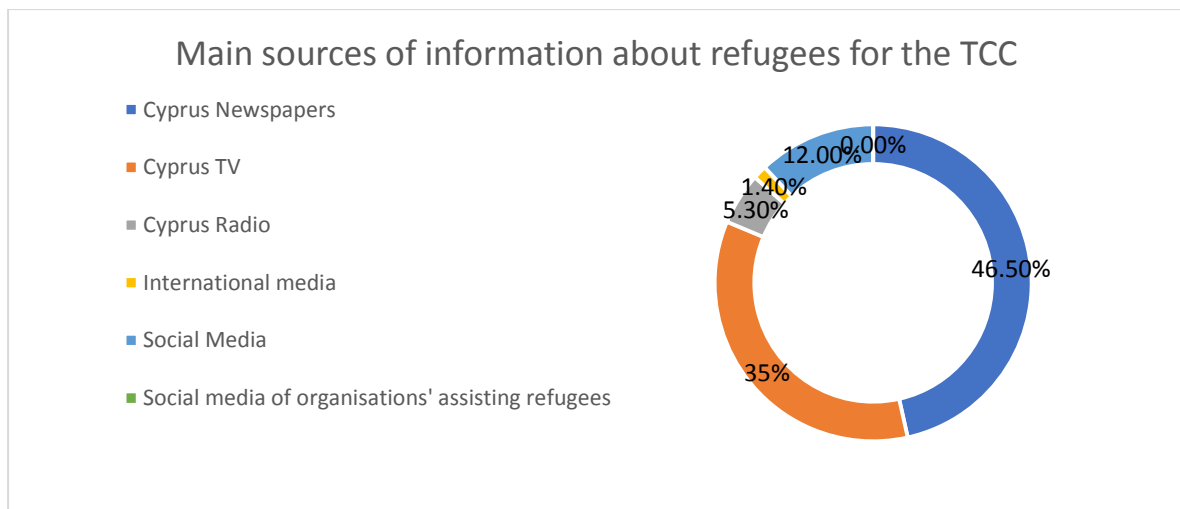


Figure 35: Main sources of information about refugees in the TCC

6. Implications and recommendations for UNHCR:

The aim of this report was to get a better understanding of the Cypriot society regarding its perceptions of and attitudes towards refugees and/or migrants. UNHCR will use this analysis for monitoring and planning purposes, and to apply informed strategies in order to facilitate their ongoing advocacy work.

Results have shown that a large percentage in both communities has never heard of UNHCR before. Furthermore, Cypriots who do know about UNHCR, have never visited or rarely visit UNHCR's websites and social media pages. Given that the GCC's primary and secondary sources of staying informed are through local television and social media respectively, and the TCC through newspapers, TV and social media, UNHCR could make use of those media more in their campaigns. UNHCR might like to invest in the production of a TV media campaign premised on the principles of direct, indirect and para-social forms of contact where both refugees and migrants will have the chance to come in contact with Cypriots in a frame of discussions, such as cooking programs that help to counter negative stereotypes (see Shappa et al, 2005; Amichai-Hamburger et al, 2006; Lemmer & Wagner, 2015; Liebkind et al., 2014; Wright et al. 1997; Zhou et al, 2018). Last, but not least, in terms of the treatment by the media of the term refugees and migrants there is a clear need for differentiation of the two terms; More importantly journalists need to be informed of the great negative impact the use of threat frames in their reporting has on attitudes towards the integration of refugees and migrants. On the contrary, when humanitarian frames are used the impact has been found to be positive.

In the case of social media, UNHCR could try more to promote their page through sponsored advertisements or by having greater page activity, which will increase the organisation's visibility. Given the low rate of awareness about UNHCR in the TCC, and given that in rural areas of the GCC and districts like Paphos people tend to acknowledge migration more as a negative phenomenon for their society, UNHCR could also put additional focus on reaching geographical areas in more need of intervention.

The free associations of the word "refugee" reveal that for the majority of the GCC the plight of the internally displaced in Cyprus in 1974 is a very relevant representation that could be used as an anchor point for the representation of newer refugees coming to Cyprus from abroad also. In fact the links between the representations of the Cyprus issue (Psaltis, 2012; 2016; Psaltis et al, 2018) and migration should be further explored in future research, given the fact that there is existing research showing "transference" between attitudes towards migration and bi-communal relations in Cyprus, that is a transfer of existing feelings regarding bi-communal

relations to attitudes towards migration and the reverse (Filippou, 2016; see also Tausch et al., 2010 for more on the Secondary Transfer Effects of contact).

Moreover, word associations both for “refugees” and “migrants” include very strong and recurrent associations with words that highlight suffering, hardship and pain. Excess attention on the suffering and hardships of those populations tends to create a profile of a victim that is powerless. UNHCR could focus on balancing this with a focus on the positive characteristics of people who are forced to flee, and on the individual features or daily troubles those people are experiencing and highlight how they are similar to people who are neither refugees nor migrants.

Special attention should be given to the representation of Cyprus as small and weak, and being under constant threat of foreign exploitation, which has already been noted by other authors in the past (Trimikliniotis & Demetriou, 2006; Trimikliniotis, 2013; Kadianaki et al. 2018), in particular as they relate to representations of the Cyprus issue. The coupling of this representation with ideas about the “need for a ceiling” in numbers are very alarming as they might in the future reverse the positive turn that was noted in this analysis.

Both the GCC and the TCC experience certain concerns and threats regarding migration. Those concerns should be addressed in ways that do not negatively categorise those who experience the concerns. Instead, UNHCR could try to further understand the deeper fears that people have in order to be able to tackle them. Cypriots do recognise and agree that refugees need support and that they experience various obstacles while trying to integrate in their societies. Moreover, the majority of Cypriots (61, 8% of the GCC and 60,2% of the TCC) would prefer that refugees lived integrated in their societies. UNHCR could use these already existing attitudes as an entry point for their advocacy work. Furthermore, regarding donations, even amongst those who have never donated money or goods, generally there is a willingness among both communities to do so that could be successfully exploited by the UNCHR.

Overall, UNHCR could build on these helpful attitudes and extend them in topics where such positivity is lacking, i.e. Cypriots’ opinions on various policies and attitudes towards migration. Such strategies however should always be implemented with sensitivity towards peoples’ fears and concerns, i.e. fears of criminality and of damage to economic growth. One of the major policy interventions shown to be effective is related to the contact hypothesis. Any programmes aiming to bring the GCC and the TCC in contact with refugees and migrants will certainly help in alleviating some of the fears (both realistic and symbolic) that lead to prejudice and resistance to policies that support refugees.

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8. Annexes

Annex I: Focus Group Guide (English version)

Duration: 90 - 120 minutes

Participants: 6-8

1. Introduction to the focus group topic and procedures and participants' rights

2. Warm-up questions

-Starting with our discussion, could we discuss a bit on who do you think a "migrant" is?

- What is your opinion about who is a "refugee"? (probe questions available)

3. Main Body questions

-What do you think is the situation in Cyprus with refugees? (probe questions available)

-How do you feel about this situation? (probe questions available)

-In your opinion, how is Cyprus affected by refugees? (Is Cyprus as a country gaining/loosing from refugees?) (probe questions available)

-What do you think refugees think of Cyprus and Cypriots?

-What do Cypriots think of refugees?

On immigration (if not addressed already):

-Now, what do you think is the situation in Cyprus with migrants?

-In your opinion, how is Cyprus affected by migration? Is Cyprus as a country gaining/loosing from migration?

4. Cool-down

Now if we were to discuss the future and different possibilities,

-Firstly, do you believe that the situation needs to be improved or is it fine as it is currently is?

- How can the situation be improved? (probe questions available)

5. Closure of the focus group

Annex II: Questionnaire (English, phone survey version)

Good morning / Good evening. My name is and I am calling you from the University Research Center for Field Studies of the University of Cyprus. We are conducting a survey of refugees and migrants living in Cyprus and we would like to listen to your opinion. The questionnaire is ONLY 20 minutes long and all information is anonymous and confidential. Could you help us with our research?

YES/NO

If NO, end the research.

Let us also inform you that at any point in the research you can stop if you wish and your answers will be deleted. In addition, even at the end of the survey, you can still ask for your answers to be deleted by phoning 22895257 (ADJUSTED FOR THE TCC)

YES/NO

If NO, end the research.

Q1. As we mentioned, our research is about refugees and migrants living in Cyprus. Thinking of the word “**refugee**” what are the three first words that come to your mind?

Interviewer: SPONTANEOUS ANSWERS

1	
2	
3	

CODING: 3 OPEN QUESTIONS

Q2. Thinking of the word “**migrant**” what are the three first words that come to your mind?

Interviewer: SPONTANEOUS ANSWERS

1	
2	
3	

CODING: 3 OPEN QUESTIONS

Q3. Where do you think that majority of refugees coming to Cyprus* mainly come from? **Interviewer: READ OUT OPTIONS -ONE ANSWER ONLY**

1	Middle East countries	
2	Africa	
3	Europe	
4	Asia	
5	Other (please specify) OPEN QUESTION	
99	DK/NA	

CODING: ONE ANSWER

Q3.1 Where do you think that majority of migrants coming to Cyprus* mainly come from?

Interviewer: READ OUT OPTIONS -ONE ANSWER ONLY

1	Middle East countries	
2	Africa	
3	Europe	
4	Asia	
5	Other (please specify) OPEN QUESTION	
99	DK/NA	

CODING: ONE ANSWER

Q4. How many refugees do you think live today in Cyprus?

Interviewer: READ OUT OPTIONS -ONE ANSWER ONLY

1	Fewer than 10000	
2	From 10000 to 20000	
3	From 20000 to 50000	
4	More than 50000	
99	DK/NA	

CODING: ONE ANSWER

Q4.1 How many **migrants** do you think live today in Cyprus?

Interviewer: READ OUT OPTIONS -ONE ANSWER ONLY

1	Fewer than 10000	
2	From 10000 to 20000	
3	From 20000 to 50000	
4	More than 50000	
99	DK/NA	

CODING: ONE ANSWER

Q5. Now, I will read some statements to you regarding **refugees** and on a scale from 1-5 where 1 means I Absolutely Disagree and 5 means I Absolutely Agree, to what extent to you agree or disagree with these statements

Interviewer: READ STATEMENTS AND REMIND SCALE

REFUGEES IN CYPRUS NEED...

		Absolutely disagree	Disagree	Neither agree nor disagree	Agree	Absolutely agree	DK/NA
1	Support finding a job	1	2	3	4	5	99
2	Financial support from the government	1	2	3	4	5	99
3	Social networking and friendships building opportunities	1	2	3	4	5	99
4	Opportunities for participating in programs that facilitate integration in the Cypriot Society (i.e. learning the language, culture, developing relevant coping skills, finding a job etc.)	1	2	3	4	5	99
5	Help in order to transfer to (other) EU countries	1	2	3	4	5	99
6	Medical assistance	1	2	3	4	5	99
7	Legal advice	1	2	3	4	5	99

8	Support for housing	1	2	3	4	5	99
9	Support in finding a job and/or the development of work relevant skills	1	2	3	4	5	99

CODING: ONE ANSWER PER ITEM

Q6. Now, I will read some statements to you regarding the government and on a scale from 1-5 where 1 means I Absolutely Disagree and 5 means I Absolutely Agree, to what extent do you agree with these statements?

Interviewer: READ STATEMENTS AND REMIND SCALE

		Absolutely disagree	Disagree	Neither agree nor disagree	Agree	Absolutely agree	DK/NA
1	Providing support and help to the refugees living in the island is a responsibility of the government	1	2	3	4	5	99
2	The government is doing enough to support and help refugees living here/on the island	1	2	3	4	5	99

CODING: ONE ANSWER PER ITEM

Q7. Relevant to the financial resources devoted to the support of refugees, where do you think these resources *MAINLY* come from?

Interviewer: READ OPTIONS – ONE OPTION

1	Mainly from Cyprus government	
2	Mainly from EU	
3	Equally from both	
4	Other (please specify)	
99	DK/NA	

CODING: ONE ANSWER

Q.8. Regarding **refugees'** living conditions, where do you think that refugees should be living?

Interviewer: READ OPTIONS – ONE OPTION

Kept in a camp	1
Integrated in society	2
other (please specify)	3
DK/NA	99

CODING: ONE ANSWER

Q9. Now, I will read some statements to you regarding **refugees** and on a scale from 1-5 where 1 means I Absolutely Disagree and 5 means I Absolutely Agree, to what extent do you agree with these statements?

Interviewer: READ STATEMENTS AND REMIND SCALE

		Absolutely disagree	Disagree	Neither agree nor disagree	Agree	Absolutely agree	DK/NA
1	Given they want to, refugees should be able to obtain a Cypriot Citizenship if they have lived in Cyprus for 5 years.	1	2	3	4	5	99
2	Refugees living in Cyprus should return to their home countries.	1	2	3	4	5	99
3	Refugees living in Cyprus should be allowed to reside in Cyprus if they want to.	1	2	3	4	5	99
4	Refugees should be transferred to other countries and leave Cyprus.	1	2	3	4	5	99
5	Cyprus should put a limit to how many refugees can be admitted in the island and once that limit is reached it can turn away new arrivals.	1	2	3	4	5	99

CODING: ONE ANSWER PER ITEM

Q10. Which organisations assisting refugees are you aware of?

INTERVIEWER: SPONTANEOUS AWARENESS (if none, write none)

CODING: OPEN ANSWERS. FILTER IF UNHCR IS NOT MENTIONED IN Q.10, THEN GO TO Q.11. IF UNHCR IS MENTIONED IN Q.12.

Q11. IF UNHCR IS NOT MENTIONED: Do you know about the United Nations High Commissioner for Refugees (UNHCR)?

Yes	1
No	2

CODING: OPEN ANSWERS. FILTER IF YES GO TO Q.12. IF NO GO TO Q.13

Q12. IF UNHCR is mentioned OR if UNHCR is known to them: How often do you visit UNHCR” websites and social media sides for information?

INTERVIEWER: READ SCALE

Not at all	Rarely	Sometimes	Often	Very often
0	1	2	3	4

CODING: ONE ANSWER

Q13. What is your **main** sources of information regarding refugees/migrants?

INTERVIEWER: READ OPTIONS – ONLY ONE ANSWER ACCEPTABLE

1	Cyprus Newspapers (both online and offline)	1
2	Cyprus TV	2
3	Cyprus radio	3
4	International media	4
5	Social media e.g Facebook, Twitter, YouTube)	5
6	Social media of organisations assisting refugees	6
7	Other (specify)	7
99	DK/NA	99

CODING: ONE ANSWER POSSIBLE

Q14. Are you helping a refugee/refugees or have you been involved in helping them in the past?

Yes	1
No	2
DK/NA	99

CODING: If yes, then Q14.1, IF NO go to Q 15

Q14.1 How have you been helping refugees?

INTERVIEWER: READ OPTIONS, MULTIPLE ANSWERS

Donating money	1
Donating food and clothes	2
Volunteering with an NGO or at a reception center	3
Helping a refugee with providing of information about services and daily life in Cyprus	4
Other (please specify) OPEN QUESTION	5
DK/NA	99

CODING: MULTIPLE CHOICE

Q15. Would you be interested in helping a refugee in the following manners described or other?

Donating money	1
Donating food and clothes	2
Volunteering with an NGO or at a reception center	3
Helping a refugee with providing of information about services and daily life in Cyprus	4
Other (please specify) OPEN QUESTION	5
DK/NA	99

Q16. To what extent do you think the UN is doing enough to help refugees?

INTERVIEWER: READ SCALE

UN is doing less than what they should do	1
UN is doing all they are should be doing	2
UN is doing more than what they should do	3
DK/NA	99

CODING: ONE ANSWER

Q17. To what extent do you believe the following reasons are **being obstacles to migrants' and refugees' integration** in the Cypriot society?

INTERVIEWER: READ STATEMENTS AND YES/NO ANSWER

		YES	NO	DK/NA
1	They don't feel welcomed	1	2	99
2	Different color	1	2	99
3	Different culture e.g. language, religion, customs and traditions	1	2	99
4	Xenophobia/racism	1	2	99
5	Difficulty finding work	1	2	99
6	They do not want to integrate themselves	1	2	99
7	The refugees/migrants want to come in contact only with their own ethnic group	1	2	99
8	Perceived as dangerous	1	2	99

CODING: ONE ANSWER PER ITEM

Q.18. What is your biggest concern regarding refugees and migrants coming to Cyprus?

READ OUT - MULTIPLE ANSWERS ALLOWED

Cyprus is too small to host so many refugees and migrants	1
Change the demography of Cyprus	2
Taking up jobs from Cypriots	3
Fear of violence/criminal behavior	4
Health concerns	5
No concerns; we are all human beings	6
Other (specify)	7
DK/NA	99

Q19. On a scale from zero to ten where zero means **Bad for the economy** and Ten means **Good for the economy**, would you say it is generally bad or good for Cyprus economy that people come to live here from other countries?

Bad for the economy											Good for the economy	(Refusal)	(Don't know)
00	01	02	03	04	05	06	07	08	09		10	77	88

CODING: ONE ANSWER

Q20. On a scale from Zero to Ten where Zero means **Cultural life undermined** and Ten means **Cultural life enriched**, would you say that Cyprus's cultural life is generally undermined or enriched by people coming to live here from other countries?

Cultural life undermined											Cultural life enriched	(Refusal)	(Don't know)
00	01	02	03	04	05	06	07	08	09		10	77	88

CODING: ONE ANSWER

Q21. On a scale from Zero to Ten where Zero means **Worse place to live** and Ten means **Better place to live** Is Cyprus made a worse or a better place to live by people coming to live here from other countries?

Worse place to live											Better place to live	(Refusal)	(Don't know)
00	01	02	03	04	05	06	07	08	09		10	77	88

CODING: ONE ANSWER

Q22. Please rate to what extent you would accept the following types of relationships with migrants and/or refugees on a scale from 1 to 4 where 1 means 'I would definitely not accept' and 4 means 'I would definitely accept',

INTERVIEWER: READ STATEMENTS AND SCALE

		I would definitely not accept	I would probably not accept	I would probably accept	I would definitely accept	DK/NA
1	Would you accept migrants and/or refugees as neighbors?	1	2	4	5	99
2	Would you accept migrants and/or refugees as colleagues in your workplace or as fellow students?	1	2	4	5	99
3	Would you accept to see a close friend of yours be friends with migrants and/or refugees?	1	2	4	5	99
4	Would you accept migrants and/or refugees as your own personal friends?	1	2	4	5	99
5	Would you accept migrants and/or refugees to become close relatives through marriage?	1	2	4	5	99
6	Would you accept to recruit a refugee and/or migrant to your business, if you were an employer and they were qualified?	1	2	4	5	99
7	Would you accept a refugee and/or migrant as your boss or supervisor?	1	2	4	5	99

CODING: ONE ANSWER PER ITEM

Q23. On a scale from 1 to 5 where 1 means strongly disagree and 5 means strongly agree, to what extent do you agree with the following statements:

INTERVIEWER: READ STATEMENTS AND SCALE

		Absolutely disagree	Disagree	Neither agree nor disagree	Agree	Absolutely agree	DK/NA
1	Interacting with migrants and/or refugees will gradually erode your community's religious values?	1	2	3	4	5	99
2	Sharing the same space and interacting with migrants and/or refugees will gradually erode your community's language?	1	2	3	4	5	99
3	The increase of migrants and/or refugees' number will increase the crime rates in your community?	1	2	3	4	5	99
4	Your interaction with migrants and/or refugees will erode your community's ethnic identity?	1	2	3	4	5	99
5	To what extent do you believe that the increase of migrants' and/or refugees' number will damage the economic growth of your community?	1	2	3	4	5	99

CODING: ONE ANSWER PER ITEM

Q24. The following questions concern your daily contact with **refugees**. Please answer the questions based on your personal experiences. Thinking of your daily interactions with other people, how often do you have contact with **refugees**—that is, actual communication, not only seeing but talking to?

INTERVIEWER: READ SCALE

Never	Rarely	Sometimes	Often	Very often	NR
1	2	3	4	5	99

CODING: ONE ANSWER

Q25. The following questions concern your daily contact with **migrants**. Please answer the questions based on your personal experiences. Thinking of your daily interactions with other people, how often do you have contact with **migrants**—that is, actual communication, not only seeing but talking to?

INTERVIEWER: READ SCALE

Never	Rarely	Sometimes	Often	Very often	NR
1	2	3	4	5	99

CODING: ONE ANSWER

Q26. IF and When you interact with **migrants and/or refugees**, to what extent do you find the contact pleasant? **INTERVIEWER: READ SCALE**

Not pleasant at all	/ A little pleasant	/ Somewhat pleasant	/ Very pleasant	/ No contact
1	2	3	4	77

CODING: ONE ANSWER

Q27. With how many **migrants and/or refugees** do you maintain, at this moment, some kind of friendship?

INTERVIEWER: READ SCALE

None	1-2	3-5	6-10	More than 10
1	2	3	4	5

CODING: ONE ANSWER

Q28. The following question concerns your feelings towards different groups in general. Please rate **refugees'** group on a thermometer that that runs from zero (0) to one hundred (100) degrees. The higher the grade the warmest or positive you feel towards this group. The lower the degree, the coldest or negatively you feel towards that group. If you feel neither warm nor cold towards this group rate the group at 50.

How do you feel towards **refugees** in general?

0°	10°	20°	30°	40°	50°	60°	70°	80°	90°	100°
extremely	very	quite	fairly	slightly		slightly	fairly	quite	very	extremely
NEITHER										
<<	UNFAVORABLE (-)			>>		<<	FAVORABLE (+)			>>

Q29. The following question concerns your feelings towards different groups in general. Please rate **migrants'** group on a thermometer that that runs from zero (0) to one hundred (100) degrees. The higher the grade the warmest or positive you feel towards this group. The lower the degree, the coldest or negatively you feel towards that group. If you feel neither warm nor cold towards this group rate the group at 50.

How do you feel towards **migrants** in general?

0°	10°	20°	30°	40°	50°	60°	70°	80°	90°	100°
extremely	very	quite	fairly	slightly		slightly	fairly	quite	very	extremely
NEITHER										
<<	UNFAVORABLE (-)			>>		<<	FAVORABLE (+)			>>

Demographics

Dem1. Sex

Male	1
Female	2

Dem2. DISTRICT * TO BE ADJUSTED FOR THE TCC

NICOSIA	1
LIMASSOL	2
LARNACA	3
PAPHOS	4
FAMAGUSTA	5

Dem3. In what area do you live?

URBAN	1
RURAL	2

Dem4. What is your age group?

1	2	3	4	5	6	7	99
18-24	25-34	35-44	45-54	55-64	66-74	Over 75 years old	NR

Dem5. Level of Education (highest level completed)

Can read and write	1
Completed primary school	2
Completed lower secondary	3
Completed upper secondary	4
Completed college	5

Completed University degree	6
Completed post graduate university degree	7
DK/NA	99

Dem 6. Can you please tell us about your monthly personal net income? (Adjusted to TL for the TCC)

€250 - €800	01
€801 - €1300	02
€1301 - €1700	03
€1701 - €2100	04
€2100- 2600	05
€2601 - €4300	06
€4301 - €6000	07
More than €6000	08
No income	09
NR	99

Dem7. Working status

Public servant	1
Private sector (employees)	2
Entrepreneur/Business owner	3
Unemployed	4
Person responsible for household	5
Retired	6
Student	7
Other (please specify)	8
DK/NA	99

Dem8. Have you ever lived abroad, other than Cyprus, for more than 1 year?

Yes	1
No	2

Dem9. What is your Citizenship?

Dem 10. What is your Community? (Adjusted for the TCC)

Greek-Cypriot/Turkish/Cypriot)	1
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Turkish-Cypriot (Greek/Cypriot)	2
Maronite	3
Latin	4
Armenian	5
Other (please specify)	6
DK/NA	99

Dem 11. Where was your mother born? -----

Dem 12. Where was your father born? -----

We have concluded our research! We would like to thank you for your time and attention!